

Now or Never.

The Holy, Serious, Diligent BELIEVER Justified, Encouraged, Excited and Directed: And the Opposers and Negligenters convinced by the light of Scripture And Reason.

By RICHARD BAXTER

To be Communicated, by such as want ability or opportunity themselves to plead the cause of Serious Holiness, for mens Conviction.

Luk. 7. 35. *But wisdom is justified of all her children.*

*Nihil est ad defendendum Puritate
tutius: nihil ad dicendum Veritate
facilius. Ambros.*

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TO THE COMMUNISTICAL
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The PREFACE.

IT is a question more boldly than accurately debated by many: [Whether a man may not be saved in any Religion that is faithful to the principles of it by serious diligent practice?] The true Solution is this: Religion is that which men hold and do to serve God. 1. If men make themselves a Religion of serving Idols or Devils in stead of God. 2. Or if they place their service to God himself in things that are evil (as what evil is there that some men have not brought into their Religion, and fathered upon God?) the more diligent such men are in their Religion, the more they sin. 3. Or if they make themselves a Religion of irrational ludicrous ceremonies, their greatest diligence in this will not save them. 4. Or if they hold all the Essentials of the true Religion, except some one, it cannot save them while one thing is wanting which is Essential to that Religion, and so necessary to salvation (which is the case of real Hereticks;) For they are not indeed of that Religion, if they want that which is Essential to it. 5. Or if they hold all that is Essential to the true Religion onely Notionally, and hold any thing with it Practically, which is contradictory and inconsistent with its soundness of their Notional belief will not

ve them from the mortall poyson of their *Practical* Heresie or Error.

But 1. Whosoever holdeth all that is necessary to salvation, and is *serious* and *diligent* in living according therunto, shall be saved, what ever error he holdeth wth it. For if he be *serious & diligent* in all the practice of things necessary to salvation; he hath all that is necessary to salvation; viz. in *Belief* and *Practice*: And it must needs follow, that his *Errors* are either not contradictory to the things necessary which he holdeth and practiseth, or that he holdeth not those *Errors* *practically*, but *notionally*, as an Opinion, or uneffectual Cogitation in a dream, which provoketh not to action; And in such a case the error keeps no man from salvation.

What is necessary to be believed by them that never hear the Gospel, it so little concerneth us to know, that God hath not thought meet to make it so plain to us, as things that more concern our selves. But as it is certain, that without the Atonement, Satisfaction, and Reconciliation made by Christ, and without new terms of Grace to be judged by, and without his Grace for the performance of their part, no man can be saved (that hath the use of reason) so; here is so much knowledge necessary to salvation, as is necessary [to engage the heart to love God above all and sincerely to obey his revealed will, and to prefer the life to come before the transitory pleasures of this life.] Now if any man can prove to me, that those that never heard the Gospel, can thus love God

and the life to come, and obey sincerely, without the knowledge of the person, life, death, resurrection of Jesus Christ, and the Declaration of the attractive Love and goodnesse of God in him, and in the work of our Redemption, then I should believe that such Negative Infidels may be saved: For God cannot damn a sanctified soul, that sincerely loveth him. But if the discovery of the Love of God in our Redemption be so necessary a moral means to engage the heart (now corrupted by sin and creature love) to the true Love of God, that this love cannot be wrought without it; or if Christ gave not his Spirit to produce the love of God in any but those that hear the Gospel, and believe in him, then no such persons can be saved by their Religion. For Christ is the way to the Father, and no man cometh to the Father but by him; and the Love of God is absolutely and of its self necessary to salvation, & Faith in Christ is so far necessary to salvation, as it is necessary to bring men to the Love of God, as pardoning sin & reconciled to them. ¶ But if any should never so confidently conclude, that some that hear not of Christ may be saved, yet he must needs confesse that the want of this clear & great discovery of the Love and goodnesse of God, in his pardoning grace, and of the glorious life which he hath prepared for us, must needs make the Love of God a very rare and difficult thing, and consequently their salvation rare and difficult in comparison of ours.

The Christian Faith, is [*The believing in an everlasting life of happinesse to be given by God (with the pardoning of all sin) as procured by the sufferings and merits of Jesus Christ, to all that are sanctified by the Holy Ghost, and do persevere in love to God, and to each other, and in a holy and heavenly conversation*] This is saving Faith & Christianity, if we Consent as well as Assent, All that was necessary to salvation to be believed, was formerly thought to be contained in the Creed, and that was the test or symbol of the Christian Faith; and Christian Religion is the same, and hath the same rule, and test, and symbol in all ages.

But since Faction and Tyranny, Pride and Covetousnesse became the Masters of the Religion of too many, Vice and selfish interest hath commanded them to change the Rule of Faith by their additions, and to make so much necessary to salvation, as is necessary to their affected Universal Dominion, and to their Commodity and carnal ends.

And since Faction entered, and hath torn the Church into many Sects (the Greek, the Roman, the Armenian, the Jacobites, the Abassine, and many more) it seemeth meet to the more Tyrannical Sect to call these several Religions, and to say that every man that differs from them in any of their opinions or additions, which they please to call Articles of Faith is of another Religion.

* And yet when they

* And if the word Religion

ligion be taken in this sense, and if all that agree in One Christian Religion are said to be of as many Religions as different opinions, in points that some call necessary, then I answer the Question thus. He is the true Catholick Christian that hath but One, have divided the Church, and damned the greatest part of Christians. & raged with fire and sword against their Brethren, they confesse themselves that it is no point of faith at all, that it is of Divine Right that the Bishop of Rome is St. Peter's Successour, and not onely of humane right. And must the Church be divided, and must be damned for not believing or submitting to a humane Ordinance? If

we be of many Religions, is not Popery then a humane Religion? The very words of a English Bishop of Chalcedon, the chiefest of the English Popish Clergy, are these, Survey, c. 5. "It is as it sufficeth that the Bishop of Rome is St. Peters Successor, and this is all the Fathers resseise, and all the Catholick Church believe, but whether it be jure divino, or humano, is no point of Faith." And how do their Laicks here know what is a point of Faith, but by the testimony of their Priests?

even the Christian Religion: And this is the case of the Protestants. Who casting off the additions of Popery, adhere to the Primitive simplicity and unity; If Papists, or any others, corrupt this Religion with humane additions and innovations, the great danger of

these corruptions, is, lest they draw them from the sound belief and *serious practice* of that ancient Christianity which we are all agreed in. And (among Papists, or any other Sect) where their corruptions do not thus corrupt their *Faith* and *Practice* in the true *Essentials*, it is certain that those corruptions shall not damn them. For he that truly believeth all things that are essential to Christianity; and liveth accordingly with *serious diligence*, hath the promise of salvation: And it is certain, that what error that man holdeth, it is either not inconsistent with true Christianity, or not *Practically*, but *notionally* held, and so not inconsistent as held by him; For how can that be inconsistent which *actually* doth consist with it?

If a Papist or any other Sectary, do seriously love God, and his brother, and set his heart upon the life to come, and give up himself to the merits and grace of Jesus Christ, and the sanctification of the holy Spirit to be fitted for that Glory, and liveth by faith above the world, and mortifieth the desires of the flesh, and liveth wilfully in no known sin, but presseth after further degrees of holiness, I doubt not of the salvation of that person, no more then of the life of him that hath taken poyson but iny to his mouth and spit it out again, or let down so little as nature and antidotes doe expel: But I will not therefore plead for poyson, nor take it, because men may live that thus take it. Having answered this great Question, Reader, I am now come up to the subject of my following discourse, and to tell thee that though it

Is a great Question whether *serious diligence* in a corrupt Religion will save a man. It is past all question, and agreed on by all sides, that no Religion will save a man, that is not *serious, sincere, and diligent* in it. If thou be of the *truest Religion* in the world, and art not true thy self to that Religion, the Religion is good, but it is none of thine. *Objectively* thou art of a true and good Religion, the things in themselves are true and good: but *subjectively* thou art sincerely of no Religion at all; for if thou art not *serious, hearty, and diligent* in it, it is certain that thou dost not truly entertain it, and make it thine but it is not thy Books that have the true Religion, or thy Tongue, or *Fantasy*, or Brain, but onely thy Heart: And the best meat on thy Table, or that goeth no further then thy mouth, will never feed thee, or preserve thy life. So certain is the salvation of every holy mortified Christian, and so certain the damnation of every *ungodly, worldly, fleshly sensualist*, that I had a thousand fold rather have my soul in the case of a godly *Anabaptist*, yea or a *Munk or Friar* among the Papists that liveth a true heavenly life, in the love of God and man, &c. in a *serious diligent* obedience to God, according to his knowledge, then in the case of a Protestant, or whomsoever you can imagine to be rightest in his opinions, that is *worldly, and sensual*, and a stranger (if not an enemy) to the power & *serious practice* of his own professed Religion, and void of a Holy and Heavenly heart and life. If ever such a man be saved, the principles of all Religion do deceive us.

And certainly such mens *hypocrisie* doth aggravate their sin, and will increase their misery. So many as there be in the world, that profess themselves Christians, and yet are not serious and diligent in their Religion; but are ungodly neglecters or enemies of a holy life, so many *Hypocrites* are in the world. And I wonder that their consciences call them not *Hypocrites*, when they stand up at the *Creed*, or profess themselves Believers: though the Congregation seeth not [*Hypocrisie*] written in their foreheads, God seeth it written in their hearts, and those that converse with them may see it written in their Lives. And yet these men are the forwardest to cry out against *Hypocrites*: The Devil hath taught them to stop the suspicion and the conscience, as he hath taught the greatest *Schismatics* or Church dividers (the *Papists*) to cry out most against *Schism*, and Division, and pretend to Unity. But these shifts do blind none but fools, and forsaken consciences; and the cheat that is now detected by the wise will quickly before God be detected before all the world. Till then, let them make merry in their deceits: who would envy the drunkard the pleasure of an hours swinish sick delight? This is *their portion*, and this is *their time*: As we have chosen and covenanted for another portion, we are content to stay the time afflig'd, till God shal tell them and all the world, who was sincere, and who the hypocrite. For our parts, we believe that he is most or least sincere, that is most or least serious in the practice of his own profess'd Religion.

For my part, I must confesse that (by the mercie of God) I have made it the work of many a year , to look about me , and think wherein the felicity of man doth indeed consist: And I have long been past doubt (asmuch as I am that I am a man) that it is not in transitory sensual delights; & these that are such lean and dry commodities , and pitifull pleasures, leaving men so speedily in a forlorn state, that I am contented that my greatest enemy have my part of them. I have renounced them to God (as any part of my felicity) and I renounce them to men : Let them do with me about these things as God will give them leave, I will have a portion after death, or I'll have none.

And the case is so palpable, that it is my admiration that the contrarie deceit is consistent with the nature and reason of a man; and that so many Gentlemen and Scholars and persons of an ingenuous education, can no better distinguish, and can possibly conquer their reason so easily with the presence of sensual delights , and so easily make nothing of that which *will be too morrow and for ever*, merely because *it is not so day*. Well! I must say, the Wisdom and Justice of God is abundantly seen in the Government of the world with the Libertie of the will , and determining that *all men should speed as they choose*.

It may be the Reader will say, he expected that in stead of writing such popular discourses I should have vindicated myself against the accusations, that in multitudes of Libels and Pamphlets

phlets are scattered abroad against me, But doth
 he think that man is *seriously* a Christian that is
 not more zealous for God and Religion and the
 souls of men, then for himself? Have I nothing
 else to do with my time and labour, but plead
 a cause of my own, which God will so *speedily*
 and *effectually* plead? Will it not be time enough
 to be justified at the Bar and Day of God? I
 am content that they carry it as they desire till
 then (were it not more for their own and other
 mens sakes then mine.) Am I like to *for sake*
 my life and all for Christ, and endure torments
 if I were called to it, if I cannot endure to be
 reviled and slandered by passionate men? Was
 it for nothing that our Lord would not answer
 for himself, when he was accused before Pilate?
 Shal they be able to calumniate under the threat-
 nings of the revenge of Heaven? and shal I not
 be able to be silent under such a promise, as
 Mat. 9. 10. 11. 12. The servant of the Lord
 must not strive! Our Lord gave us an example
 of not reviling again, when he was reviled; He
 made himself of no reputation; but endured the
 cross and contradiction of sinners, despising the
 shame. I confesse I think when Gods interest
 and the good of others doth require it, a man
 should not be wanting to his own defence, and
 I have long ago written that which will satisfie
 the impartial: But when I saw that it is like to
 end to beats; and set more on work, I had 12-
 ther let men call me all the names they can de-
 vise, and voluminously accuse me of any thing
 that malice shal suggest, then do any thing to
 torment

to ment contentions in the Church, But if God convince me that it is my duty to detect the *ca-*
umnies of men, it is a work soon done.

But what good will it do the world for me to open the *numerous intricacies* that other men have published, or to confute every Script; when all that I converse with are *satisfied already*, and believe not the reproachers; and all the evidence in the world will not satisfy those that *will not read it*, or are resolved by their *malice or in-*
crease never to be satisfied?

For my part, I doubt not but God and their consciences will give them such a confutation as shall be sufficient to them and me to end the Controversie.

My work is to plead the Cause of God and holiness against the profane and sensual world, and no further to plead any Cause of my own then is necessary to that. If I must bear the effects of mens displeasure, I had an hundred times rather it were for pleading for Holiness, and Love, and Peace, and concord, against impiety, uncharitableness, and divisions, then for *defending my self*, or upon the account of *Ceremonies of smaller matters*. And if for *this* I bear it, I doubt not of more comfort at the present, much lesse do I doubt of a better *issue* then false accusers can expect. We shall be shortly upon even ground: The time is short: The pleasures of sin, the triumphs of malice, the sufferings of innocency, are but for a moment. I envy them not so short and dark a day: The Judge is at the door that will judge all again, and

and set all strait, and judge in righteousness. When I am afraid of leaving a noisome & unrighteous world, and ending all my pain and trouble, and being beyond the reach of malice, then I will not fear what man can do. Let them keep me out of heaven, or deprive me my peace and comfort if they can: If they fear not the threatenings of God against the malicious and unjust; surely I have lesse reason to fear their threatenings. When they have done their worst to others, let them save themselves from death if they can: I am devoted to God, and I never yet found cause to repent it: I am resolved to use the utmost of my power for the interest of Holiness, Charity and Peace, and for Loyalty to the King, and obedience or patient submission to Superiors: And if yet I bear the fruits of fury, let those that insult over sufferers as if they were therefore guilty or miserable, remember that we could have avoided it if we would, and could have found the way of applause and prosperity as well as they; and that no man takes that for his misery which he chooses. If this kind of preaching or writing offend, could not I have avoided it? I am not in love with sufferings from men, nor will I escape them at the rates of Gods displeasure. I never think my self in the biggest form of Christianity till I am more conform to the sufferings of Christ and have endured more then yet I have.

It is the Christians old Apology in Tertullian *Quasre non totum quod in nos patitur nostrum Arbitrium? Certe si pelim Christianus sumus, tunc ergo me damnabit, si dampari velim: Quod*

vero quod in me potes nisi vellem non potes, sem
mea voluntas est quod potes, non tua potestas.
Proinde & vulgus vane de nostra vexatione gau
det. Proinde & nostrum est gaudium quod sibi
veniant, qui malumus dominari quam à Deo
excludere. Contra, illi qui non eduxerunt, dolere non
gaudere debent, consecuti nobis quod eligimus
Terr.] Apologet. cap. 39.

That is, "As if all that you can do against us
were not our own choice! (or will) certain
ly it is because I will that I am a Christian;
therefore if I will be condemned, then thou
wilt condemn me. And when that which thou
canst do against me, thou canst not do unless
I will; it is not now from thy power that
thou canst do it, but from my will. And there
fore the vulgar do in vain rejoice at our vex
ation. And therefore it is our joy, which they
challenge to themselves, while we had rather
be condemned than fall from God. On the
contrary they that hate us should grieve and
not rejoice, while we attain but what we
choose.]

For my part, if the world will needs be mad
I think both the laughing and the weeping Phi
losopher are more excusable than he that would
be over angry at them; or over busy in dis
puting with them; saith Seneca] Quare
sunt agri rabiem & phrenesim utrobque? nempe
quis videntur nescire quid faciant. Quid inter
est quo quisque vitio fiat imprudens? Sen. de
Ira. l. 3. c. 26. Anger and phrensie are but
several ways of a mans losing his wit; and there
fore he that can bear with us, should some
what

what bear with the other: (Though indeed voluntariness; or involuntariness maketh great difference.) It is not worth a mans time and labour and cost to be ever solicitous in his own vindication, let the world say of him what they please. [*Multum temporis ultio absumit. Multum se injuræ obicit, dum unam dolet. Dignius irascimur omnes quam laedimur.*] Sen. de Ira l. 3. c. 27. " Revenge taketh up a deal of time: He that complaineth of one injury objects himself to many. We are all angry longer then we are hurt.

I have truly given you now the Reason, where I rather chuse to speak these common necessary things against the Devils party, the ungodly the enemies, or neglecters of serious Holiness (agreeable to the subject of his Majesties Christian and excellent Declaration against Debauchery at his entrance upon his Royal Government) then to meddle with any of the contending parties of these times (who are so angry because in obedience to Authority I once endeavoured to reconcile them) or to be unreasonable in pleading any cause that is my own. And now referring the Reader to this short discourse, I must first desire that he misundersand me not in one or two passages.

1. That my citation of the passage in the Homilies, be not taken as if I had spoke a word against it, though I say, I dare not my self subscribe it: For though I think my self, that seeing a persecuter like Saul may repent, and be pardoned; a mocker at godliness may repent and

be forgiven also : Yet I am resolved still to sub-
 ject my own understanding, rather then to
 speak against the doctrine of the Church.

2. Think it not strange that I reprehend e-
 ven Ministers that are secret, or open opposers
 of a holy diligence : For our foresaid Homily
 telleth us, as followeth : Hom. for Inform. &c.
 part 2. p. 150, 151. [Examples of such scor-
 ners, we read in a Chron. " When the good
 King *Hezekiah* in the beginning of his Reign
 had destroyed Idolatry, purged the Temple,
 and Reformed Religion in his Realm, he sent
 Messengers unto every City to gather the
 people to *Jerusalem* to solemnize the feast of
Easter in such sort as God had appointed.
 The Posts went from city to city. And what
 did the people think ye ? Did they laud and
 praise the Name of the Lord that had given
 them so good a King, so zealous a Prince
 to abolish Idolatry, and to restore again Gods
 true Religion ? No, no; the Scripture saith,
 the people laughed them to scorn, and mock-
 ed the Kings Messengers. And in the 1st
 Chapter of the same Book it is written, that
 Almighty God having compassion on his peo-
 ple, sent his Messengers the Prophets
 to them, to call them from their abominable
 Idolatry and wicked kind of living : But they
 mocked his Messengers, they despised his
 words and misused his Prophets, untill the
 wrath of the Lord arose against his people,
 and till there was no remedy.] — The wick-
 ed people that were in the dayes of *Noah* made
 "but

"but a mock at the Word of God, when N
 "told them that God would take vengeance
 "them for their sins—*Lot* preached to
 "Sodomites, that except they repented, b
 "they and their City should be destroyed; T
 "thought his sayings impossible to be tr
 "they scorned and mocked his admonitio
 "and reputed him as an old doted fool :
 "God—burnt up those scorners and mod
 "of his holy Word. And what estimation
 "Christ's Doctrine among the Scribes and P
 "rifees? what reward had he among them ?
 "The Pharisees which were covetous, did see
 "Him in his Doctrine. O then ye see th
 "worldly rich men do scorn the Doctrine
 "their salvation; the worldly wise men do sco
 "the Doctrine of Christ as foolishness to th
 "own understandings. These scorners h
 "ever been and ever shall be to the worlds e
 "§ For §. *Peter* Prophesied, that such scorn
 "should be in the end before the latter d
 "Take heed therefore my brethren, take hee
 "be ye not scorners of Gods most holy Wo
 "provoke him not to pour out his wrath up
 "you, as he did upon those *Gibers* and *M*
 "ers : Be not wilful murderers of your o
 "souls.] Thus are the Homily.

And no marvel if Priests may be guilty as
 as people, if it be true that is said by the Church
 in Homil. 3. p. against peril of Idolatry, p
 56, 57. ["But a true Preacher to stay t
 mischief, is in very many places scarcely he
 "once in a whole year and somewhere not o

in seven years, as is evident to be proved. Further it appeareth not by any story offered, that true & sincere preaching hath endured in any one place above an hundred years] But it is evident that Images, Superstition, and worshipping of Images, and Idolatry, have continued many hundred years—For preaching of Gods Word (most sincere in the beginning) by process of time waxed lesse and lesse pure, and at last corrupt, and last of all altogether laid down and left off, and other inventions of men crept in place of it.— So that Laity and Clergy, learned and unlearned all ages, sexes, and degrees of men, women, and children of whole Christendom (a most horrible & most dreadful thing to think) have been at once drowned in abominable idolatry of all other vices most detested of God, and most damnable to man, and that by the space of eight hundred years So far the Church of England.

And though I am far from crediting the many fabulous stories in that and such other Books, yet I shall recite one instance in the life of *Philip Merius* the Father of the Oratorians, which shall shew you, that even among the Papists, holy fervent diligence where it is, hath the same usage from the profane both Clergy and Laity, as in other places, and so that every where Holinesse is persecuted by men professing the same Religion with those they persecute.

The meetings of the Oratorians and their exercises so like those now abhor'd by many, are
by

by *Baronius* (that was one of them) thus described , as you may see in the life of *Nerius* p. 45.

“ Certainly by the Divine wildom was
 “ brought to passe , that in our times—
 “ assemblies were instituted in the City, much
 “ what after the form of those Apostolical Con-
 “ ventions ; such especially as by the Apostles
 “ were appointed for discoursing of Divine
 “ matters , both for edifying the hearers , and
 “ for propagating the Church—It was agreed
 “ that the zealous *Christians* should meet a day
 “ at *St. Hieroms* Oratory, and there a religious
 “ meeting should be held after this manner—
 “ First , silence being made, they began with
 “ prayer, and one of the Brothers reading some
 “ pious lesson , At the reading of which, the
 “ Father used to interpose upon occasion , ex-
 “ plaining more fully, enlarging and vehement-
 “ ly inculcating on the minds of the Auditors
 “ the things read , continuing his discourse
 “ sometime a whole hour (to the great satis-
 “ faction of the hearers) dialogue-wise, asking
 “ some of the company their opinions of such
 “ a thing. Afterward by his appointment, one
 “ of them went up into the desk raised upon
 “ steps; and made an Oration, without fro-
 “ rishes or warnish of language , composed
 “ of the approved and choise lives of Saints
 “ Sacred Writ, and sentences of Holy Fathers
 “ He that succeeded him, discoursed after the same
 “ manner, but on a different matter. Then fol-
 “ lowed the third , who related some part of the

“ Church

Church story in the order of its several ages. Every one of these had his half hour allowed him, and performed all with marvellous delight and approbation: then singing some Hymn, and going to prayer again, the company broke up. All things thus ordered, and rectified by the Pope as far as the times would suffer the beautifull face of the Primitive Apostolical assembling, seemed to be revived again; wherest all good men rejoicing, and many taking their Model from them, the like exercises of piety were set up and practised in other places.] So far *Baronius*,

If any say that this long and zealous exercise was not in private houses; I answer, Allow us an Oratory, as the Pope himself allowed them, and we had rather far be there then in private houses: But if any that hinder such from being publick, shall then reproach it for being in a lesse publick place, they scarce play fair. The Church of *Eng.* in the third part of the Serm. against the peril of Idolatry, p. 66, saith. "In *Maximinian* and *Constantine* the Emperours Proclamations, the places where Christians resorted to publick Prayer, were called *Conventicles*."] See further.

But how were the Oratorians esteemed and treated? In chap. 16, of *Nerius* persecutions, after the mentioning of mens rancour and railing that maligned him, it follows, p. 56. that The Prelate that was Deputy of the City, moved by the report of them that bore a spleen to *Philip*, sent for him, and reprehended him sharply

" sharply : Is it not a shame (saith he)
 " you who professe a contempt of the world
 " should hunt for popular applouse, and wa
 " through the City guarded with troupes, wit
 " such nets as these fishing for Church prefer
 " ments?] When having shrewdly taxt
 " him with such like expressions, he prohibi
 " him the hearing of confessions for fifteen
 " days, & to use the customs of the Oratory, be
 " by leave first obtained, or to lead about wit
 " him any companies of men, threatening, im
 " prisonment upon his disobedience: Neither
 " would he let him depart till he put in security
 " for his appearance, saying — Come, you
 " all this, not for the glory of God, but
 " make a party for your self. — Mean time
 " while the good man was commending himse
 " to God, having increased divers religious
 " persons to be instant in Prayer about this
 " busines, one appeareth, and saith — [The
 " trouble shall be quickly over and the wor
 " that is begun be more strongly confirmed
 " they who resist now, shall asist hereafter, and
 " if any one shall dare to oppose it any longer
 " God shall speedily avenge it on him, he Pr
 " late, that is your chiefest adversary, shall cer
 " tainly dye within 15. dayes.] — And it se
 " out precisely as he foretold : for the Prelat
 " (the Popes Deputy) relating the proceeding
 " to his Holinesse somewhat partially, die
 " suddenly, — No sooner was this blaze
 " persecution out, but a much fiercer was kind
 " led against the Order : For under pretext

Piety and Religion, some possessed the Pope
 that the Preachers of *St. Hieroms* many times
 delivered things ridiculous and unsound,
 which argued high indiscretion or ignorance,
 and must needs endanger their hearers.—]
 I would not have troubled you with any of
 these citations, but to let these know that are
 offended at my reproof of impious Ministers,
 that in all places and parties in the world where
 there is any *serious diligence* for salvation,
 there are alwayes enemies of the same Professi-
 on, even among the Clergy as well as others.
 The hindering of *holy diligence* and *seriousnesse*,
 the work of the Devil and his Instruments in
 the world. The promoting it is the work of
 Christ and his servants. The great actions of
 the world are but the conflictings of these two
 parties, the salvation of the Conquerours, and
 the damnation of the conquered being the end.
 In this contending for *Faith* and *Holinesse*, and
 wearing the *Crosse*, I take my self bound to per-
 form my Covenant of [professing the Faith
 Christ crucified, and manfully fighting under
 Banner against the Devil, the World, and
 Flesh, to my lives end.] Reader, thou art
 engaged to the like as well as I, and shalt be
 engaged accordingly, and reap as thou hast sow-
CHOOSE and DO as thou wilt SPEED.

[illegible]

REG.

ECCLES. 9. 10.

whatsoever thy hand findeth to do, do
it with thy might: for there is no
work, nor device, nor knowledge,
nor wisdom in the grave whether
thou goest.

THe mortality of man being the princi-
pall subject of Solomon in this Chap-
ter, and observing that wisdom and
piety exempt not men from death, he
hence inferreth, that Gods love or hatred to one
man above another, is not to be gathered by his
dealing with them here, where all things in the
common course of providence do come alike to all.
The common sin hath introduced death as a com-
mon punishment, which levelleth all & endeth all
the contrivances, busineses, and enjoyments of
this life to good and bad; and the discriminating
justice is not ordinarily manifested here: An Epi-
cure or Infidel would think Solomon were here
reading their unmanly impious cause: But it is
not the cessation of the life, or operation, or enjoy-
ments of the soul that he is speaking of, as if there
were no life to come, or the soul of man were not
immortal; But it is the cessation of the actions,
and honours, and pleasures of this life, which to
good or bad shall be no more. Here they have
no more reward, the memory of them will be

here forgotten. They have no more a portion
 even in any thing that is done under the Sun
 verſe 5. 6.

1. From hence he further inferreth, that the
 comforts of life are but ſhore and tranſitory
 and therefore that what the creature can afford
 muſt be preſently taken; And as the wicked ſhall
 have no more but preſent pleaſures, ſo the
 faithfull may take their lawfull comforts in the
 preſent moderat uſe of the creatures; For if the
 delightful goodneſſe be of right & uſe to any, it is
 to them; And therefore, though they may not
 uſe them to their hurt, to the pampering of
 their fleſh, and ſtrengthening their luſts, and
 hindering ſpirituall duties, benefits, and ſal-
 vation; Yet muſt they ſerve the Lord with joy-
 fulneſſe, and with gladneſſe of heart, for the
 abundance of all things, which he giveth them
 Deut. 28. 47.

Next he inferreth from the brevity of man-
 life, the neceſſity of ſpeed, and diligence in
 duty, And this is the words of my Text: what
 you have, 1. The duty commanded. 2. The
 ſen. or motive to enforce it.

The Duty is in the firſt part [Whatſoever
 thy hand findeth to do] that is, what ever we
 are aſſign'd thee by God to do in this thy tranſitory
 life [do it with thy might] that is, 1. Speed
 without delay; 2. Diligently; and as well
 thou art able; and not with ſlothfulneſſe
 by the halves.)

2. The Motive is in the latter part [For
 there is no work, nor device, nor knowledge, nor

in the grave whether thou goest] that is, it must be now or never : The grave, where thy work cannot be done, will quickly end thy opportunities. The Childes Paraphrase approves the sense : *to work as Christ] or whatsoeuer good and duty giving you findest to do :* and the Moving reason they had accordingly [*for nothing but thy works of righteousness & mercy follow thee*] But the words are more general, and the sense is obvious, contained in these two propositions.

Doct. 1. *The work of this life cannot be done when this life is ended.* Or. *There is no working in the grave, to which we are all making haste.*

Doct. 2. *Therefore while we have time, we must do our best : or do the work of this present life with vigour and diligence.*

It is from an unquestionable and commonly acknowledged truth, that Solomon here urges us to diligence in duty ; and therefore to prove it would be but loss of time. As there are two worlds for man to live in, and so two times for man to live ; so each of these lives hath its peculiar employment. This is the life of preparation : the next is the life of our Reward or Punishment. We are now but in the womb of Eternity, and must live hereafter in the open world. We are now but set to school to learn the work that we must do for ever : This is the time of our apprenticeship, we are learning the trade that we must use upon in Heaven. We run now, that we may then receive the Crown : we fight now, that we may then triumph in victory. The Overture

hath no work : But *Heaven* hath work, and *Heaven* hath suffering. There is no repentance unto life hereafter : but there is Repentance unto torment and to disperation. There is no Believing of Happiness unseen in order to the obtaining of it ; or of a misery unseen in order to the escaping of it ; nor believing in a Saviour in order to the ends : But there is the fruition of the Happiness which was here believed, and feeling of the misery that men would not believe ; and suffering from Him as a righteous Judge, whom they rejected as a merciful Saviour. So that it is not a work that ceaseth at our Death ; but only the work of this present life.

And indeed no reason can shew us the least probability of doing our work when our Time is done that was given us to do it in. If it can be done it must be, 1. By the recalling of our Time. 2. By the return of life. 3. Or by opportunity in another life. But there is no hope in any of these.

1. Who knoweth not that Time cannot be recalled ? That which once was, will be no more. Yesterday will never come again. To day is passing, and will not return. You may work while it is day : but when you have lost that day, it will not return for you to work in. While your candle burneth, you may make use of its light : but when it is done, it is too late to use it. No force of Medicine, no Orators elegant persuasions, no worldlings wealth, no Princes power can call back one day or hour of time. If they could, what endeavours would there be used, when extremity hath taught them to value

what they now despise? what chaffering would there be at last, if Time could be purchased, for any thing that man can give. Then misers would bring out their wealth, and say, *All this will I give for one dayes time of Repentance once more*. And Lords and Knights would lay down their Honours, and say, *Take all, and let us be the basest beggers, if we may but have one year of the Time that we misspent*! Then Kings would lay down their Crowns, and say, *Let us be equal with the lowest subjects, so we may but have the time again that we wasted in the cares and Pleasures of the world*; Kingdoms would then seem a contemptible price for the recovery of time. The Time that now is idled and talkt away; the Time that now is feasted and complemented away, that is unnecessarily sported and slept away; that is wickedly and presumptuously sin'd away; how precious will it one day seem to all? How happy a bargain would they think that they had made, if at the dearest rates they could redeem it? The prophaneſt Mariner falls a praying, when he fears his Time is at an end. If opportunity would then prevail, how earnestly would they pray for the recovery of Time, that formerly derided praying, or minded it not, or could not have a while, or mocked God with lips service, and customary forms, and feigned words in stead of praying? What a Liturgy would death teach the trifling Time-despising Gallant, the idle, busie, dreaming active ambitious, covetous Lovers of this world, if Time could be intreated to return! How passionate-

ly then would they come out their requests, that we might once see the days of Hope, means, and Mercy, which we once saw, and now not see? O that we had those days to spend in penitential tears and prayers, and holy preparations for an endless life, which we spend as Care in needless recreations, in idel talk, in brawling, in the pleasing of our flesh, or in the inordinate cares and business of the world! O that our youthful vigour might remain! that our power might be renewed! that the days we spend vainly might be recalled! that sinners might gain by sent to us publicly and privately, with a message of grace which we once made light of! that the Sun would once more shine upon us, and patience and mercy would once more re-assure their work! If cries or tears, or price or prayer would bring back lost abused Time: how happy were the now distracted, dreaming, careless, hearted, and impenitent world! If it would then serve their turn to say to the vigilant Believers [Give us of your oil, for our lamps are gone:] or to cry [Lord, Lord open to us] when the door is shut, the foolish would be saved as well as the wise. Mat. 25. 10, 11, 12. But this is the day of salvation! and so the apostle saith, 2 Cor. 6. 2. While it is called To-day, hearken, and harden not your hearts, lest you be as those who refused to believe. Awake thou that sleepest, and stand up from thy sorrowfull willfull death, and use the Light that is afforded thee by Christ, Eph. 5. 14. lest the everlasting night of darkness will shut thee out of thy Time and Hope.

2. And as Time can never be recalled, so Life

shall never be here restored, Job. 14. 14. [If a man
die, shall he live (here) again? All the dayes
of our appointed time we must therefore wait (in
Faith and Diligence) till our change shall come.]

One life is appointed us on earth, to dispatch
the work that our everlasting life dependeth on :
And we shall have but One. Losse that and all is
lost for ever. Yet you may hear, and read, and
learn, and pray : but when *this* Life is ended, it
shall be so no more. You shall rise from the
Dead indeed to Judgement, and to the Life that
now you are preparing for : but never to such a
life as *this* on earth : your life is as the fighting
of a Battell, that must be won or lost at once.
There is no coming hither again to mend what
is done amisse. Over-sight must be presently
corrected by Repentance ; or else they are ever-
lastingly past remedy. Now if ye be not truly
converted, you may be : If you find that you are
earnest and miserable, you may be healed : If
you are unpardoned you may be pardoned. If
you are Enemies, you may be reconciled to God.
But when once the threed of life is cut, your op-
portunities are at an end. Now you may enqui-
re of your friends and Teachers, what a poor soul
must do that he may be saved, and you may re-
ceive particular instructions and exhortations,
and God may blisse them to the illuminating,
and renewing and saving of your souls : But
when Life is past, it will be so no more. O
then, if desperate souls might but return, and once
more be tried with the means of Life, what joy-
full tidings would it be ! How welcome would

the messenger be that bringeth it? Hadst thou but such an offer as this, and would any of you procure it from their righteous Judge, O what a change would be among them! How importunately would they cry to God, [O send me once again unto the Earth? Once more let me see the face of Mercy and hear the tender voice of Christ and of salvation? Once more let the ministers offer us their helps, & teach us in season and out of season, in publick and in private, we will refuse their help & exhortations none the less, we will hate them and drive them from our Houses and Towns no more: Once more let us hear thy Word and Ordinances, and try whether we will not believe them, and use them better than we did. Once more let us have the help and company of thy Saints and we will scorn them and abuse them, and persecute them no more for the great unvaluableness of such a life as once we had! O try us once more with such a life, and see whether we will not contemn the world, and cloffe with Christ, and live as strictly, and pray as earnestly, as those that we have hated and abused for so doing: O that we might once more be admitted into the holy assemblies, and have the Lords Day to spend in the business of our salvation! We would plead no more against the power and puritie of the Ordinances, we would no more call that day a burden, we would hate them that spent it in works of Holiness, nor plead for the liberty of the flesh therein.

It makes my heart even shake within me, to think with what cries those damned souls would

drive with God, and how they would roar out
O try us once again] if they had but the *least*
 encouragement of hope! But it will not be, it must
 not be. They had their *Day*, and would not
 now it: They cannot *lose* their *Time* and have
 it. They had faithful Guides, and would not
 follow them: Teachers they had, but would
 not learn. The dust of their feet must witness a-
 gainst them; because they entertained obeyed
 message, cannot witness for them. Long did
 Christ wait with the patient tenders of his blood
 and spirit; His grace was long and earnestly
 offered them, but could not be regarded and re-
 ceived: And they can not finally refuse a
 Christ, and yet have a Christ; or refuse his mercy
 and yet be saved by it. He that would have Lo-
 verus sent from the dead to warn his unbelieving
 brethren on Earth, no doubt would have strong-
 ly purposed himself on a reformation, if he might
 once more have been tried: And how earnestly
 would he have beg'd for such a *Trial*, that beg'd so
 hard for a drop of water? Luk. 16. 26, 27, 28.
 Alas, such mouths must be stopp'd for ever
 with a [*Remember that thou in thy lifetime receiv-
 edst thy good things*] v. 25. *And after that the judgement*, Heb. 9. 27. But
 there's no return to earth again: The places of
 our abode, employment and delight, shall know
 you no more, You must see the faces of your
 friends, and converse in flesh with men no more?
 In this world, these houses, that wealth and ho-
 nour, and any fruition, must be at you as if you

had never known them. You must assemble here
but a little while ; yet a little longer , and you
must preach and you must hear : no more
ever. That therefore which you do , must pre-
sently be done , or it will be too late. If every
will repent and believe it must be Now. If e-
ver you will be converted and sanctified , it must
be Now. If every you will be pardoned & reconciled
to God , it must be now. If ever you will reign in
glory , you must fight and conquer. O that you
were wise , that you understood this , and that you
would consider your latter end , Deut. 32. 1.
And that you would let those words sink deep
into your hearts , which came from the bosom
of the Redeemer , as witnessed by his tears , Lu-
19. 42, 43. [If thou hadst known , even thou
least in this city , the things which belong
to thy peace. But now they are hid from thine
eyes.] And since these warnings may not be dis-
regarded , because you have so often heard them
when often hearing increaseth your obsequy
and diminisheth not the truth , or your danger.

3. And as there is no return to earth , so there
is no doing this work hereafter. Heaven &
Hell are for other work. If the Infant be
born , the open world will not receive him ; The
which is generated , and born a beast , or
pen , will not by all the influences of the Heaven
or all the powers of Sun or Earth , become
Man. The second and third conception pre-
suppose the first. The harvest doth presuppose
sowing time ; and the labourer of the house
man. It is now that you must sow and reap.

that you must *reap*. Its now that you must *work*,
 and then that you must receive your *wages*.
 Is this believed and considered by the sleepy
 world? Alas sirs, do you live here as men that
 must live here no more? Do your work as men
 that must work no more, and pray as men that
 must pray no more, when once the Time of the
 work is ended, What thinkest thou, poor boy,
 shouldst thou? will God command the Sun to
 stand still, while thou rebellest or forgettest thy
 work and him? Dost thou look he should per-
 vert the course of nature, and continue spring
 and seed-time till thou hast a mind to sow? or
 that he will return the dead born or misshapen
 infants into the womb that it may be better for-
 med or quickned? will he renew thy age, and
 make the young again, and call back the hours
 that thou prodigally wasted on thy lusts and idle-
 ness? Wilt thou look for this at the hand of
 God, when Nature and Scripture assure thee
 of the contrary? If not, why hast thou not yet
 done with thy beloved sins? Why hast thou
 not yet begun to live? Why sittest thou still,
 while thy soul is unregarded? and all thy prepa-
 ration for death and judgement is yet to make?
 How fain would Satan find thee thus at death?
 How fain would he have blown out thy candle,
 before thou hast entered into the way of life?
 Dost thou look to have Preachers sent after thee,
 to bring thee the mercy which they contempt
 here left behind? Wilt thou hear and be con-
 verted in the Grave and Hell? or wilt thou be
 saved without holiness? that is, in despite of
 God

God that hath resolved, it shall not be. O ye *sons of sleep*, of *death*, of *darknesse*, awake, and *live*, and *hear the Lord*, before the *Grave* and *Hell* have shut their mouths upon you! *Hear now*, least hearing be too late! *hear now*, if you will ever *hear*. *Hear now*, if you have ears to *hear*! And O ye *sons of Light*, that see what *sleeping sinners* see not, call to them, and *ring* to them such a peal of lamentations, tears, and *compassionate intreaties*, as is suited to such a *dead and doleful state*; Who knows But *God* may *blesse* it to awake them?

If any of you be so far wakened, as to ask me what I am calling you to do, My Text tells you in generall, *Up and be doing*: Look about you, and see what you have to do, and do it with your might.

1. [*Whatsoever thy hand findeth to do*] That is, whatsoever is a *Duty* imposed by the *Lord*, whatsoever is a means conducing to the *own or others welfare*; Whatsoever *Necessity* calls thee to do, *Opportunity* alloweth thee to do.

[*Thy hand findeth*] that is, *Thy executive powers* by the conduct of thy understanding should now to do.

[*Do it with thy Might*] Do thy best in it. *Trifle not*, but do it *presently*, without unnecessary *Delay*. 2. Do it *Resolutely*: Remain not doubtful, *unresolved*, in suspense as if it were yet a question with thee whether thou shouldst do it or not.

3. Do it with thy most *awakened affection* and *serious intension* of the powers of thy soul. *Sleeping*

O sleeping, and insensibility are most unprofitable, and such works. It is a peculiar people zealous of good works, that Christ hath purchased to himself, Tit. 2. 14.

4. Do it with all necessary forecast, and contrivance: Not with a distracting binding Care, but with such a Care as may shew that you desire not your Master, and are not regardless of your work: And with such a care as is suited to the difficulties and nature of the thing &c. Good necessary to the due accomplishment.

5. Do it not sloathfully, but vigorously and with diligence. Stick not thy labour; Lest thou be like [Thou wicked and sloathfull servant, Matt. 24. 26. Hide not thy bawd in thy bosome with sloathfull, and say not, There is a Lyon in the way, Prov. 26. 13, 14. The negligent and the slothfull, the waster, and the sloathfull, differ but one brother from another, Prov. 18. 9. As the self-murder of the wilfully ungodly, so also the slothfull killeth him, because his hands refuse to labour, Prov. 21. 25. The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat, Prov. 13. 4. Be not sloathfull in businesse, but be fervent in spirit serving the Lord, Rom. 12. 11.

6. Do it with Constancy, and not with destructive pawles and intermissions, or with wearinesse and turning back. The righteous shall hold on his way, and he that is of clean hands shall be stronger and stronger, Job 17. 9. Be steadfast, immovable, alwayes abounding in the work of the Lord; forasmuch as your labour is not in vain in the

the Lord, 1 Cor. 15. 58. Be not weary of well doing: for in due season we shall reap if we follow not, Gal. 6. 9. These six particulars are necessary, if you will observe the precepts in my Text.

But this misunderstanding hindereth not performance; I shall acquaint you further with the sense, by these few explicatory cautions.

1. The *unbridled diligence* here required excludeth not the necessity of *Deliberation* and *Prudent* conduct. Otherwise, the faster you go the further you go out of the way; of misguided zeal may spoil all the work; and make it but an injury to others or your selves. A little imprudence in the season, and order of manner of a duty, sometime may spoil it, and hinder the success and make it do more harm than good. How many a Sermon, Prayer, or Reproof, is made the matter of derision and contempt, for some imprudent usage or deportment? God sent not his servants to be jesters of the world, to play with mad-men as David in his fears: we must be wise and innocent, as well as resolute and confident: Though *fleshy* and *worldly* wisdom be desirable, as being but *foolishness* which God doth yet the wisdom which is from above, and is first pure and then peaceable, and is acquainted with the high and hidden mysteries, and is justified by the children, must be the guide of all our actions. Holiness is not blinde: Illumination is the first part of Sanctification. Believers are children of the Light: Nothing requires so much wisdom as the matters of God, and

meditation. Folly is most unsuitable to such ex-
cellent employments, and most unbefitting
sons of the most High. It is a spirit of wisdom
that is infused into all the Saints, 1 Cor. 3. 19. and
1 Tim. 6. 7. Eph. 1. 8, 17. Col. 3. 16. It is the
measure of wisdom that dwelleth in Christ, and
is communicated to his members, Col. 2. 3.
We must walk in wisdom toward them that are
without, Col. 4. 5. And our words must be
seasoned out of a good conversation, with grace, so-
ber wisdom, Jam. 3. 13. Yet I must needs say,
that it is more in great things, than in small; in
the substance than the circumstances; in a sound
judgement and estimate of things, and suitable
to the whole and prosecution, then in fine expressions
and elegant answering proud mens expectations.

2. Though you must work with your might,
yet with a diversity agreeable to the quality of
your several works. Some works must be pre-
ferred before others: All cannot be done at
once. That's a sin out of sea or, which in sea-
son is a duty. The greatest, and the most urgent
work must be preferred. And some works must
be done with double fervour and resolution, and
some with less. Buying, and selling, and marry-
ing and possessing, and using the world, must
be done with fear of overdoing, and in a sort as
if we did them not, though they also must have a
necessary diligence, 1 Cor. 7. 29. 30, 31. Gods
Kingdom, and its Righteousness must be first
sought, Matt. 6. 33. And our labour for the men
of our parish, must be comparatively as now,
Job. 6. 27.

3. Lastly,

3. Lastly, it is not an *irregular*, nor a *disturbing*, vexatious violence that is required us : but a sweet well-setled resolution, and delightfull expeditious diligence, that makes wheels go merrily on, and the more easily over those rubs and difficulties, that clog and stop a sloathfull soul.

And now will you lend me the assistance of your Consciences, for the transcribing of the command of God upon your hearts, and taking out a Copy of this order, for the regulating of your lives? [*Whosoever*] is not a word comprehensive as to conclude any vanity or sin, but so comprehensive as to conclude all our duties.

1. (To begin with the lowest) the works of your bodily callings must have diligence. In the sweat of your brows you must eat your bread. Gen. 3. 19. Six dayes shalt thou labour, and do that thou hast to do, Exod. 20. 9. He that will not work, let him not eat, 2 Thess. 3. 10. Disorderly walkers, busie-bodies, that will not work with quietnesse, and eat their own bread, are to be avoided and shamed by the Church, 2 Thess. 3. 11, 12, 14. Laxie-servants are unfaithfull to masters and disobedient to God, who commandeth them to obey their Masters according to the flesh (unbelieving ungodly Masters) in all things (that concern their service) and that not with eye-service as men-pleasures, but in singlennesse of heart, and in the fear of God, doing whatsoever they do as to the Lord, and not unto men; knowing that of the Lord (even for this) they shall receive reward of the inheritance, Col. 3. 22, 23.

at he that doth wrong (by sloathfulnesse or un-
 diligentnesse) shall receive for the wrong which he
 hath done ver. 25.

Success is Gods ordinary temporal reward of
 diligence, Prov. 10. 4. and 12. 24, 27. And
 sicknesses, poverty, shame, disapointment, or
 self-tormenting melancholy are his usuall
 punishments of sloath. *Hard labour* redeemeth
 time. You will have the more to lay out on
 greater works; The sloathful is still behind hand
 and therefore must leave much of his work un-
 done.

2. Are you *Parents* and *Governours* of fami-
 lies? you have works to do for God, and for your
 childrens and servants souls: Do it with your might;
 deal wisely, but seriously and frequently with
 them about their sin, their duty, and their hopes
 of heaven; Tell them whether they are going;
 and which way they must go: Make them under-
 stand that they have a bigger Father and Master
 that must be first served, and greater workes to
 do then yours. Waken them from their naturall
 insensibility and sloath: Turn not all your fami-
 lies into lifelesse customary form. (whether
 temporat, or by riot) speak about God, and
 heaven, and Hell, and Holinesse, with that
 seriousness as becoms men that believe what
 they say, and would have those they speak to, to
 believe it. Talk not either drowsily, or lightly,
 jeastringly, of such dreadful, or joyfull, unex-
 cessible things. Remember that your families &c
 are going to the grave, and to the world
 where there is no more room for your exhor-
 tations

tations. There is no *Catechising*, *Examining*, *serious* *instructing* them in the *grave* *where* they and you are going. It *must* be *now* or *never*. *And* therefore do it with your *might*. The *Word* of God must be in your *hearts*, and you must *gently* reach them to your *children*, talking of it *when* you sit in your *houses*, *when* you walk *any*, *when* you lie down, and *when* you rise up, *6. 6, 7, 8, and 11. 18, 19, 20.*

3. Have you *ignorant* or *ungodly* neighbours whose misery calls for your *compassion*, and *relief*? Speak to them and help them with *prayer* and *diligence*. Lose not your *opportunities* *lest* till *death* hath stoppt your *mouths*, or *stoppt* your *ears*. Stay not till they are out of *hearing* and *run* from your *converse*. Stay not till they are in *hell* before you warn them of it, or till *Heaven* be lost, before you have *testified* them to remember it. Go to their *houses*, take all *opportunities* *steept* to their *infirmitie* *bear* with *unthankfull* *forwardness*. It is *for* *salvation*. Remember there is no place for *instructions* or *exhortations* in the *grave*. Your *dust* cannot speak and *their* *dust* cannot *hear*. Up therefore and be *doing* with all *might*.

4. Hath God intrusted you with the *riches* of this *world*; with many *talents* or with *strength* which he looketh you should *relieve* the *needy* and especially should *promote* those *works* of *piety* which are the *greatest* *charity* (Give *freely*, but *willingly* and *liberally*) while you *live* have to give. It is your *gain*. The time of *reaping*

your souls : and of laying up a treasure in
 heaven : and setting your money to the most
 unfull Ulury ; and of making you friends of the
 common of unrighteousnesse ; and furthering your
 salvation, by that which bindeth other mens ,
 and occasioneth their perdition. [as you have op-
 portunity , do good to all men , but especially to
 them of the household of faith] Gal. 6. 6, 7, 8, 9.
 Cast thy seed upon the waters , for thou shalt
 see it after many dayes. Give a portion to seven
 or to eight ; for thou knowest not what evil
 shall be upon the earth] Eccles. 11. 2, 3. [In the
 morning sow thy seed , and in the evening with-
 draw not thy hand : for thou knowest not whether
 shall prosper either or that , or whether they both
 shall be alike good] v. 6. [Withhold not good
 from them to whom it is due , when it is in the
 power of thine hand to do it : say not to thy neigh-
 bour, Go, and come again, and to morrow I will
 give when thou hast it by thee] Prov. 3. 27, 28.
 Lay a foundation for the stone to come : Do good
 unto thy heart : be hardened, thy riches blessed and
 multiplied thy opportunities : it taken away? part with
 before is part with thee. Remember it must
 Now at New : There is no working in
 Grave.
 Hath God intrusted you with Power
 Interest , by which you may promote his
 honour in the world, and relieve the oppressed,
 and restrain the rage of impious malice : Hast
 remedy on Governours, and put the sword of
 justice into your hands : up then and be doer
 with your might. Defend the innocent ;
 protect

protect the servants of the Lord; cherish
 that do well; be a terrour to the wicked;
 courage the *strictest* obedience to the univ.
 Governour, discountenance the breakers
 Laws: Look not to be revered or
 before him, or more carefully then he: O
 maintain His Truth and worship without
 or shame: Deal gently & tenderly with his
 & little ones: Search after vice that you ma
 celsfully suppress it. Hate those temptations
 would draw you to man-pleasing, tempor
 remissness, or countenancing sin; but espe
 those that would ensnare you in a contr
 with heaven, and in quarrells against the
 of Holinesse, or in that self-confounding
 abusing and opposing the people that are
 carefull to please the Lord. Your trust is
 and so is your advantage to do good; And
 great will be your account, and how dread
 if you be unfaithfull? As you signify more
 hundreds or thousands of the meaner sort
 your actions do most good or hurt; so you
 expect to be accordingly dealt with; when
 come to the impartial, final judgement.
 friend the Gospel as the Charter of your
 lasting priviledges; Own those that
 hath told you he will own. Use them as men
 are ready to hear [In as much as you did it
 of the least of these my Brethren, ye did it
 me] Mat. 25. Know not a wicked person
 let your eyes be on the faithful of the land
 they may dwell therein, and lead a quiet
 peaceable life; in all godlinesse and honesty,
 101. 1 Tim. 2.2. [Let those that work the

e Lord, be with you without fear] 1 Cor. 6.
 Remember that it is the Character of a Pha-
 risee and Hypocrite, to see the mote of the none-
 rance of a ceremony, or tradition, or smaller
 er of difference in Religion, in their Bro-
 eye, and not to see the beam of hypocrisie,
 ffice, and malicious cruell opposition of Christ
 his Disciples, in their own eyes :
 hat it is the brand of them that please not
 that are filling up their sine, on whom
 wrath is coming to the uttermost, to perse-
 the servants of the Lord forbidding them to
 to the people that they might be saved, 1
 2. 15, 16. Learn well the second, and the
 tenth and first Psalm : And write these sen-
 ces upon your walls and doors, as an Anti-
 against that self-undoing sin : Matt. 18. 6.
 soever shall offend one of these little ones
 believe in me, it were better for him that a
 stone were banged about his neck, and that he
 drowned in the depths of the sea, Zach. 2. 8.
 that toucheth you toucheth the apple of his eye.]
 n. 14. 1, 2. and 15. 1. [Him that is weak
 the faith, receive you ; but not to doubtful dis-
 ings. — For God hath received him] Matthe
 40, 41, 42. [He that receiveth you receiv-
 me : and he that receiveth me, receiveth him
 sent me. He that receiveth a righteous man in
 name of a righteous man, shall receive a
 teous mans reward : And whose shall give to
 k to one of these little ones a drink of cold
 er onely in the name of a Disciple, Verily I say
 you, he shall in no wise lose his reward,] If
 you

you love not the Godly, love your selves, (so
as so such self-love is possible) wound not
own beards, to make their fingers bleed. Do
not your souls (and that by the surest way
way, that you may hurt their bodies. Pro
not God to thrust you from his presence,
deny your suits, by your dealing so with
stop not your own mouths, when your
will bespeak your lowdest cries for mercy,
your stopping the mouths of the servants of
Lord, and refusing to hear their requests
justice. If you have the Serpents enmity ag
the womans seed, you must expect the Serp
doom: Your heads will be bruised, when
have bruise their heels, Gen. 3. 5. Kick
against the prick, Acts 9. Let not brist
thorns set themselves in battle against the L
let him go therefore through them and burn
together, Isa. 27. 4.

I speak not any of this by way of accusation
or dishonourable reflection on the Magist
Blessed be God that hath given us the com
of your defence. But knowing what the Tem
aimeth at, and where it is that your danger
eth, and by what means the rulers of the
hath been undone, faithfulness commends
to tell you of the snare, and to set before you
and evil, as ever I would escape the guilt of
trying you by flattery, or cruel and coward
silence.

And especially when your Magistracy is
annual, or for a short time, it concerneth you
be doing with your might: It is but this year

rt space of time, that you have to do this
 ial service in; Lose this and lose all. By
 t men on earth should God be eminently
 ed and honoured, if not by Magistrates,
 m he hath eminently advanced; impowred
 intrusted? With considerate foresight, seri-
 ly ask your selves the question, Are you
 ing to hear, at the day of your accounts, that
 had but *one year*, or *a few*, to do God special
 ice in, and that you *knew this*, and yet would
 do it? Can your hearts bear it then, to hear
 think, that you *lost* such an opportunity?
 k about you then and see what is to be done:
 there not *Alcobouses* to be suppressed, and
 akards and riotous persons to be restrained;
 aching & Piety to be promoted? *Do in*
your might: For it must be *Now or Never*.
 To come yet a little nearer you, and speak
 the work that is yet to be done in your own
 s; Are any of you yet in the state of *unre-*
ed nature, born only of the flesh, and not of
 Spirit, Joh. 3. 3. 5. 6. *Minding the things of the*
and not the things of the Spirit, Ro. 8. 5. 7. 9.
 & consequently yet in the power of Satan,
 en captive by him *at his will*, Act. 26 8. 1. 2 Tim.
 6. 27. *Up and be doing* if thou love thy soul:
 thou care whether thou be in *Fay or Misfay*;
 ver, bewail thy sin and spiritual distresse
 ke out to Christ, cry mightily to him for his
 ewing and reconcilling pardoning grace
 ad his satisfaction, his merits and his pro-
 es; Away with thy rebellion, and thy be-
 ed sin; Deliver up thy soul entirely to Christ
 e sanctified, governed and saved by him.
 Make

Make no more demurs about it; it is not a
 ter to be questioned, or trifled in. Let the
 be acquainted with thy bended knees and
 air with thy complaints and cries, and men
 thy confessions and enquiries after the wa
 life; and heaven with thy sorrows, desires
 resolutions, till thy soul be acquainted with
 Spirit of Christ, (Rom. 8.9.) and with the
 the holy and heavenly nature, and thy heart
 received the transcript of Gods Law, the
 presse of the Gospel, and so the Image of
 Creator and Redeemer. Ply this with all
 might: For there is no Conversion, Renew
 or Repentance unto life in the grave wh
 thou goest. It must be Now or Never,
 Never saved if never sanctified, Heb. 12.14

7. Hast thou any prevailing sin to mortifie
 either reigneth in thee, or woundeth thee
 keepeth thy soul in darknesse and unacquai
 nesse with God? Assault it resolutely; Resist
 it speedily: Abhor the motions of it: Turn
 away from the persons or things that
 intice thee. Hate the doors of the Harlot,
 the Ale-house, or the gaming house: and
 not as the Ox to the slaughter, and as a
 she foulers snare, and as a food to the corru
 the stocks, and as if thou knewest . not that
 for thy life, Prov. 7. 22. 23. why thou
 fooled stupid soul? wilt thou be tasting of
 poisoned cup? wilt thou be sipping thee
 the bait? Hast thou now here to walk on
 thee, but at the brink of hell? Must not
 flesh be crucified with its affections and lusts

14. Must it not be *craved* and *mortified*, or
 the soul condemned? *Rom. 8. 13. 1 Cor. 9.*
Run not therefore as at uncertainty; fight not
as one that beats the air, v. 26. seeing this must
be done, or thou art undone, delay and dally
with sin no longer. Let this be the day; re-
vive, and resist it with thy might: It must be
now or Never: when death comes, it is too
late. It will be then no reward to leave thy sin,
which thou canst keep no longer: No part of
holiness or Happiness, that thou art not
all drunk, or proud, or lustfull in the grave or hell:
thou art wise therefore, know and take thy
chance.

15. Art thou in a *declined* *lapsed* *stale* *decayed*
grace? Hast thou lost thy first desires and
first works, and do them with thy
might? Delay not, but remember from whence
thou art fallen, and what thou hast lost by it,
and into how sad a case thy folly and negligence
 hath brought thee: say, I will go and return to
my first husband; for then it was better with me
now, Hol. 2. 7. Cry out with Job, 29. 2.

4, 5. [O that I were as in months past! as
 the days when God preserved me! when his
 light shined upon my head, and when by his light
 I walked through darkness. As I was in the days
 of my youth, when the secret of God was on my
 tabernacle, when the Almighty was yet with me]
 Return while thou hast day, lest the night
 surprise thee: Linger and delay no more, thou
 art lost by it already: thou art far behind
 now, Bestir thee therefore with all thy might.

9. Art thou in the darknesse of uncertainty concerning thy conversion, and thy ever lasting state? Dost thou not know whether thou be in a state of life or death? and what should become of thee, if *this were the day or hour* of thy change? If thou art carefull about it, and enquirest, *discover the means* that God hath appointed for assurance: I have then no more to say to thee now, but wait on God, and thou shalt not be disappointed or a shamed! Thou shalt have assurance in due time, or be saved before thou wouldst believe thou shouldst be saved. Be patient and obedient, and the light of Christ will shine upon thee, and yet thou shalt see the day of Peace. But if thou art careless in thy uncertainty, and mindest not so great a business, be awakened and call thy soul to its account. Search and examine thy heart and life. Read, consider, and take advice of faithful guides. Canst thou carelessly sleep, and laugh, and sport, and follow thy lesser businesse as if thy salvation were made sure, when thou knowest not whether thou must dwell for ever? Examine your selves whether you be in the faith; prove your selves know you not your own selves that Christ is in you except you are reprobates? 2 Cor. 13. 5. Give all diligence (in time) to make your calling and election sure, 2 Pet. 1. 10. In the Grave and Hell there is no making sure of Heaven: you must then pass enquiries & self examinations, in order to any recovery of hope. Another kind of tryall will finally resolve you. Up therefore and diligently ply the work: it must be *Now or Never*.

10. In all the duties of thy Profession of Piety,
 Office, or Charity, to God, thy self, or others,
 and be doing with thy might. Art thou seek-
 ing to inflame thy soul with love to God? plunge
 thyself in the Ocean of his love; admire his
 mercies; gaze upon the representations of his
 transcendent goodnesse; O taste and see that the
 Lord is gracious! Remember that he must be
 loved with all thy heart and soul and might, canst
 thou pour out thy love upon a creature, and
 give but a few barren drops to God?

When thou art fearing Him, let his fear overcome
 thy soul, and conquer all the fear of man,
 When thou art trusting Him, do it without
 distrust, and cast all thy care and thy self upon
 him: Trust him as a creature should trust
 his God, and the members of Christ should
 trust their Head and dear Redeemer.

When thou art making mention of his great
 and dreadfull Name, O do it with reverence,
 and Awe, and Admiration: And take not the
 Name of God in vain.

When thou art reading His Word, let the Ma-
 jesty of the Author, and the Greatnesse of the
 matter, and the Gravity of the stile, possess thee
 with an obediencial fear, Love it, and let it be
 sweeter to thee then the honey-comb, and pre-
 ciouser then thousands of Gold and Silver. Re-
 solve to do what there thou findest to be the will
 of God. When thou art praying in secret, or in
 family, Do it with thy might: Cry mightily
 to God, as a soul under sin, and wants, and
 dangers, that is sleeping into an endless life,

should do. Let the reverence and fervour of thy prayers shew that its God himself that thou art speaking to: that its heaven is self that thou art praying for? Hell is self that thou art praying to be saved from. Wilt thou be dull and senseless on such an errand to the Living God? Remember what lieth upon thy failing or prevailing, and that it must be now or never.

Art thou a Preacher of the Gospel, and in charge of the souls of men? Take heed to thyself and to the whole flock, over the which the Holy Ghost hath made thee an overseer, to feed the Church of God, which he hath purchased with his own blood. Let not the blood of souls, and the blood which hath purchased them, be required at thy hands, 20. 28. Ezek. 3. 18, 20. Thou art called before God, and the Lord Jesus Christ, who will judge the quicke and the dead at his appearing and his Kingdom, that thou preach the Gospel, be instant in season and out of season; reprove, rebuke, and exhort, with all long-suffering and doctrine, 2 Tim. 4. 1, 2. Teach every man, and exhort every man, Col. 3. 28, even night and day with tears, Act. 20. 31. Save men which are pulling them out of the fire, Jude. Cry aloud with thy voice like a trumpet: tell them of their iniquities, Plal. 58. 1. Yet thou art alive; and they are alive; yet thou hast a tongue, and they have ears: The final sentence hath not yet come upon their hopes. Preach therefore, and Preach with all thy Might. Exhort them privately and publicly with all the seriousness thou canst. Quickly or it will be too late. Prudently, or

love-reich thee : Pervertedly or thy words
 like to be disregarded. Remember when
 thou lookest them in the faces, when thou be-
 deest the Assemblies, that they must be con-
 demned or condemned ; sanctified on Earth, or
 damned in Hell ; and that this is the day : It
 must be *New or Never*.

In a word, Apply this quickning precept to
 the duties of thy Christian course. Be Reli-
 gious and Just, and Charitable in good lad-
 der, if you would be taken for such when you
 look for the reward. *Work out your salvation*
with fear and trembling Phil. 2. 12. Strive to
 enter in at the strait gate ; for many shall seek to
 enter and shall not be able, Matt. 7. 13. Luk.
 13. 24. *Many run, but few receive the prize :*
run that you may obtain, 1 Cor. 9. 24. If the
 righteous scarcely be saved, where shall the ungodly
 and the sinner appear ? 1 Pet. 4. 18. Let the
 world deride your diligence, and let
 themselves to hinder and afflict you : It will
 but a little while before experience change
 their minds, and make them sing another song,
Now Christ fully ; Ply your work and toils
 of time. The Judge is coming. Let not words
 or anything that man can do, prevail with
 you to sit down, or stop you in a journey of
 such importance. Please God, though flesh and
 friends and all the world should be displeased.
 What ever come of your reputation, or Estates,
 Liberties, or Lives, be sure you look to Life
 eternal ; and cast not that on any hazard,
 as a withering flower, or a pleasant dream, or

a picture of commodity or any vanity that
 Deceiver can present. *For what shall it pro-*
you to win the world and lose your soul? Mat.
16. Or to have been honoured and obeyed
 Earth, when you are under the wrath of
 in Hell? Or that your flesh was once provi-
 with variety of delights, when it is turned
 rottenness, and must be traisted to torment.
 Hold on therefore in Faith, and Holiness,
 Hope, though Earth and Hell should rage
 against you; though all the world by force
 flattery, should do the worst they can to him
 you. This is your trial: your warfare, is the
 sisting of deceit, and if all that would tempt
 you to consent to the means of your own
 destruction; Consent not, and you conquer.
 Conquer, and you are Crowned. The ob-
 bate is all about your Wills; Yeild, and
 have lost the day. If the prattin of un-
 fools, or the contemptuous jeers of hard
 sinners, or the frowns of un sanctified su-
 pers, could prevail against the Spirit of Ch-
 and the workings of an enlightned mind,
 what man would be saved? You deserve
 nation, if you will run into it to avoid a man
 or the losse of any thing that man can
 from you. You are unmeet for heaven, it
 can part with it to save your purses. Fear
 them that can kill the body, and after that be-
 more that they can do: but fear him that can
 destroy both soul and body in hell, Mat. 10.
 Luk. 12. 4. 5. Obey God, though all the w-
 orbid you, No power can save you from

Justice : And none of them can deprive you of
 his reward. Though you losse your Heads, you
 shall save your Crowns ; You no way save your
 lives so certainly, as by such losing them, *Mat.*
10. 39. One thing is necessary : Do that with
 speed, and care, and diligence, which *Must* be
 done, or you are lost for ever. They that are now
 against your much and earnest praying, will
 shortly cry a loud themselves in vain, when
 it is too late, how fervently will they beg for
 mercy, that now deride you for valuing and
 seeking it in time ! But [*Then they shall call*
upon God, but he will not answer : they shall seek
him early, but shall not find him : For that they
loved knowledge, and did not choose the fear of
the Lord : They would none of his counsel, but de-
sisted all reproof.] *Prov. 1. 24. to the end.*

Up therefore and work with all thy might. Let
 unbelievers trifle, that know not that the righteous
 God stands over them, and know not that they
 are now to work for everlasting, and know not
 that Heaven or Hell is at the end. Let them
 delay, and laugh, and play, and dream away
 their Time, that are drunk with prosperity,
 and mad with fleshly lusts and pleasures, and
 have lost their Reason in the cares, and delusions,
 and vain glory of the world. But shall it be
 so with thee whose eyes are opened, who seest
 the God, the Heaven, the Hell, which they do
 not bear of as unlikely things ? Wilt thou live
 awake, as they that are a sleep ? Wilt thou do
 in the day light as they do in the dark ? Shall
 Freemen live as Satans slaves ? Shall the Living

lie as **Bill** and uselesse as the **Dead**? Work while it is day; for the night is coming when none can work, **Job. 9. 4.**

It is not the works of the **Mosaical Law**, nor works that are conceived for their proper reward to deserve any thing at the hands of God, that I am all this while perswading you to; But it is the works prescribed you by **Christ** in the **Gospel**, according to which you shall be shortly judged to joy or misery, by **Christ** himself, who will call you to an account. These must be done with all your might.

Object. But (you'll say perhaps) alas, what might have we? We have no sufficiency of **Strength**: without **Christ** we can do nothing! And this we find when it comes to the trial.

Answer. 1. It is not a **Might** that is **Obliging** upon thee, that I am calling thee to exercise; but that which thou hast already received from **God**, and that which he is ready to bestow. Use what thou hast, but all the **Might** thou hast, and thou shalt find thy labour is not in vain. Even the strength of **Nature** and of common **Grace**, are talents which thou must improve.

2. Art thou willing to use the **might** thou hast, and to have more, and use it if thou hadst? If thou art, thou hast then the strength of **Christ**. Thou standest not, and workest not by thine own strength: His promise is engaged to thee, and his strength is sufficient for thee. But if thou art not willing, thou art without excuse, when thou hadst **Heaven** and **Hell** set open, and the word of **God** to make thee willing. **God**

all distinguish thy wilfulnesse from unwilling
weaknesse.

3. There is no more power in all of you then
you use, or then you are wel aware of. I wanteth
an awakning to bring it into act. Do you not
see in your repentings, that the change is more
in your Will then in your Power? and in the awak-
ning of your Will and Reason into act, then the
addition of meer abilities? and that therefore you
scoff your selves for your sins & your neglects,
and wonder that you had no more use of your
understandings? Let but a Storm at Sea, or vi-
olent sicknesse, or approaching death, rowle up
and waken the powers which you have, and you
will find that there was much more asleep in
you then you used.

I shal therefore next endeavour to awaken
your abilities, or tell you how you should a-
wake them.

When your souls are drowsie, and you are for-
getting your God, and your latter end, and
the matters of Eternity have little force and fa-
vour with you; when you grow lazie and sup-
erstitious, and Religious seems a lifelesse thing;
and you do your duties as if in vaine, or
know not what you are doing, or can lose your time,
and delay Repentance and friends, and profit,
and reparation, & pleasure can be heard against
the Word of God, and take you off when you
shall by the halles and language in your Chris-
tian course, as near toucheth an Sea, up your
souls with the urgency of such Questions as
these, &c.

Quest. 1. *Can I do no more than this for God?* Who gave me all? Who deserves all? Who search me in my duties and my sins? Who puts me purposely on the trial? What I can do for his like and service, *Can I do no more?* Can I love him no more? and obey, watch, and work no more?

Quest. 2. *Can I do no more than this for Christ?* For him that did so much for me that lived so, exactly; obeyed so perfectly, walked so inoffensively and meekly, despised all the baits, and honours, & riches of the world that loved me to the death; and offered me freely all his benefices, and would bring me eternal Glory? Are these carelesse, cold, dull endeavours my best return for all his Mercy?

Quest. 3. *Can I do no more, when my salvation is the prize?* When Heaven or Hell depends much on it? when I know this better hand, and may see in the glass of the holy Scriptures what is prepared for the diligent and negligent, and what work there is and will be for ever in Heaven and Hell on these accounts? Could I not do more, if my house were on fire, or my estate, or life, or friends in danger, I do for my salvation?

Quest. 4. *Can I do no more for the souls of men when they are undone for ever if they be speedily delivered?* Is this my love and compassion to my neighbour, my servant, friend, child?

Quest. 5. *Can I do no more for the Church?*

Quesd? for the publick good? for the peace and welfare of the Nation and our posterity? in suppressing sin? in praying for deliverance? or in promoting works of publick benefit?

Quest. 6. Can I do no more that have loytered long? and go no faster, that have slept till the evening of my dayes, when diligence must be the discovery of my Repentance?

Quest. 7. Can I do no more, that know not now but I am doing my lost? That see how fast my Time makes haste, and know I must be quickly gone? that know it must be Now or Never: and that this is all the time I shall have, on which an endlesse life dependeth?

Quest. 8. Can I do no better, when I know before hand what different aspects Diligence and Negligence will have, to the awakened soul in the review? What a comfort will it be at death and judgement, to be able to say, I did my best, or loytered not away the time I had? And what a vexatious and heart disquieting thing it will then be to look back on Time as irrecoverably lost & on a life of triall, as cast away upon impertinencies, while the work that we lived for lay undone? Shall I now by trifling prepare such griping and tormenting thoughts, for my awakened conscience?

Quest. 9. Can I do no more, when I am sure I cannot do too much, and am sure there is nothing else to be preferred? and that its this I live for: and that life is for action; and disposeth thereunto; (and holy life for holy action) and that its better not live, then not attain the ends.

of living; when I have so many and unwearied enemies; when sloath is my danger, and the advantage of my enemy; when I know that Resolution and Vigorous Diligence, is so necessary that all is lost without it; will temptations be resisted, and self denied, and concupiscence mortified, and fleshly desires tamed and subdued, and sin cast out, and a holy communion with heaven maintained with idleness and sloath? will families be well ordered, and Church, or City, or Countrey will be governed with carelesse sinners that I am bound to help be converted, and saved, with sitting still, and with some heartlesse cold endeavours?

Quest. 10. Can I do no more than have some help? that have mercies of all sorts encouraging me, and creatures attending me; that have health to enable me, or affliction to remember and excite me; that have such a Master, such a Work, such a reward as better cannot be fixed; who is lesse excusable for neglect then I?

Quest. 11. Could I do no more, if I were sure that my salvation lay on this one duty? that according to this prayer it should go with me for ever; or if the soul of my child, or servant, or neighbour must speed for ever, as my endeavours speed with them now for their conversion: for ought I know it may be thus.

Quest. 12. Would I have God to come with the spur and rod? How do I complain when affliction is upon me? And will I not rather endure it, nor be quickened without it? Is it not better inward my pace and work, on external

I would not have distressed souls to use these considerations merely to disquiet themselves for their infirmities, and so live in heaviness and perplexation, because they cannot be as good as they desire, or do as much and as well as they should do: It is not despair that will mend the matter, but make it worse: But I would with the lazic sloathful soul to plead these Questions with it self, and try whether they have no quickning power, if closely urged, and seriously considered.

Believe it Sirs, it is the *deceitfulness of prosperity* that keeps up the reputation of a sloathful life, and makes *belly diligence* seem unnecessary: When afflictions comes awakened reason is ashamed of this, and seeth it as an odious thing.

BY this time you may see, what difference there is, between the judgement of God, and of the world; and what to think of the understandings of those men, (be they *high or low, learned, or unlearned*) that hate or oppose this *belly diligence*. God bids us *love, and seek, and serve him with all our heart, and soul, and might*: And these men call them *Zealots, and Precisians, and Puritans*, that endeavour it, though alas, they fall exceeding short, when they have done their best. It is one of the most wonderful monstrosities and deformities that ever befell the nature of man, that men, that *learned men*, that men that in other things are wise, should *seriously* think that the utmost diligence

gence to obey the Lord and save our souls is needlesse; & that ever they should take it to be a crime, and make it a matter of *reproach*; that the *serious and gentle obeying of Gods Law*, should be the matter of the common disdain and hatred of the world; that no men are more generally abhorred, and tost up and down by impatient men; that great and small, the Rulers and the vulgar rabble, in most places of earth cannot endure them: To think how *first men* that ever was born into the world, *hate his own brother* till he had proceeded to murder him, because he served God better than himself. [*Because his own works were evil; his brothers righteous;*] 1 Job. 3. 12. And he constantly this horrid unnaturall madness, has succeeded and raged in the world from Creation untill this day! It is not in vain that the Holy Ghost addeth, in the next words, 1 Job. 3. 13. [*Marvel not my brethren, if the world hate you*] implying that we are apt to *marvel* at it; and I confesse I have oft and greatly done. Me think it is so wonderfull a plague and stain in Nature, that it doth very much to confirm me in the truth of Scripture; of the doctrine of mans fall, and originall sin, and the necessity of a Reconciler, and of renewing grace.

Distracted, miserable souls! Is it not enough for you to refuse your *own salvation*; but you must be angry with all that will not imitate you! Is it not mad enough, and bid enough to choose damnation, but you must be offended with all that are not of your mind! If

will not believe God, that without Regeneration, Conversion, Holiness, and a Heavenly spiritual life, there is no Salvation to be hoped for (Jobt 3. 3, 5, 6. Mar. 18. 3. Heb. 12. 14. Rom. 8. 9, 13. 2 Cor. 5. 17.) must we all run believers with you? If you would laugh at hell till you are blind; must we do so too? If God and glory seem lesse worth to you, then your fleshy pleasures for a time, must we renounce our Christianitie and our Reason for fear of differing from you? If you dare differ from your Maker, and the Redeemer, and the holy Ghost, and all the Prophets, Apostles, and Evangelists, and all that ever came to Heaven; might not we be bold to differ from you? If you will needs be ungodly, and choose your everlasting woe, be patient with them that have more understanding, and dare not be so hardy as to leap after you into the unquenchable fire; Mock not at Holiness if you have no mind of it. Hinder not them that strive to enter in at the strait gate, if you refuse your selves. Be not so desirous of company in Hell: It wil prove no comfort to you, or abatement of your paine.

But because you have the faces to contradict the God of truth, & to reproach that work which he commandeth, and to say, *What needs so much ado?* when he bids us *do it with all our might*; I will briefly tell you what you are doing, and shew you the ugly face of the scorner, and the filthy hearts of the enemies of Holiness, that if it may be, you may loath your selves.

1. *These enemies of holy diligence deny God*

and wish

with their works and lives, and are proud
 athletes; and it seems as if so near of kin
 [that wicked one] see (1 Job. 3. 12.) that
 would have all others do so too. And then
 soon would earth be turned into hell! This
 is plain: If God deserve not to be loved
 served with all thy heart, and soul, and
 he is not God. And if thy wealth, or honour
 or flesh, or friend deserveth more of thy
 and care and diligence than God, then thou
 thy God and deserves best. See now
 these deriders of purity and obedience do
 of God and of the world.

2. These Critics do blaspheme the Govern
 of the world: When he hath given Laws to
 creatures that he made of nothing, these wit
 as deride and hate men for obeying them.
 God have not commanded that you oppose,
 tradit it, and spare not: I would you
 much more against that pretended Religi
 which he commanded not. But if he have comman
 ed it, and yet you dare revile them as too
 and precise that would obey it, what doe
 but charge the King of Saints with making
 Laws that are not to be obeyed: which
 needs imply that they are Fools; but
 though made by the most Wise and Good,

3. The enemies of Holiness oppose obe
 dience of the very first principles of all Religi
 For Heb. 11. 6. [Who doth count it God
 as if he said God is, and that he is the Reward
 them: but diligently seek him.] And yet
 gone seeking him that the Jews and Ap
 yers against,

Do they not judge heaven to be lesse worth
of earth; when they will do less for it, and
that should have others to do so too?

They would have us all unchristen and unman
selves, as if there were no life to come; or as
if our Reason and all our faculties were given us
in vain. For if they are not given us for great
matters then all the honours and pleasures
of the world, they are in vain, or worse; and
the life of man is but a dream and misery. Were
a beast lesse miserable, if this were all.

How base a price do these Carnities set on
immortal soul of man, that think it not worth
much ado, as the careful obedience of the
Laws of Christ? Not worth so much as they
themselves for their filthy sins and perish-
ing health? But would have us so mad as to sel
heaven and our souls for a little sinful sloath
and ease.

These enemies of Holiness would have men
forget their mercies for their hurt, and their greatest
blessings for a burden or a plague, and run to in-
quire to be delivered from them. Why man, dost
thou know what Holiness is? and what it is to
have access to God? I tell thee it is the fire-
place of heaven on earth. It is the highest Glory,
and sweetest delight, and chiefest commoditie
of the soul. And art thou afraid of having too
much of this? What, thou that hast none
(which should make thee tremble) art thou a-
fraid of having too much? Thou that never fear-
est too much money, nor too much honour, nor too
much health, art thou afraid of too much spi-
ritual

*shall health and bolinesse? What shall be thy
if thou loath and fly from thy felicity?*

8. You that are loyall subjects, take heed
these ungodly scorners: For by consequence
they would tempt you to despise your King,
make a mock at the obeying of his commands
Laws. For if a man perswade you to despise
Judge, he implicth that you may despise a
stable. No King is so great in comparison
God, as a fly or worm is to that King. He
fore that would relax the Laws of God,
make it seem a needlesse thing to obey him
lozely and exactly, implicth that obedience
any of the sons of men is much more needlesse.

And you that are children or servants,
heed of the doctrine of these men: Masters
mike it not into your Families. If he be wor-
to be scorned as a *Paritan* or *Presbyterian*, the
careful to please and obey the Lord, what
do your children and servants deserve, if
will be obedient and please such as you?

9. All you that are poor Trademen,
heed of the consequences of the *Cainites* scorn-
lest it make you give over the labours of
calling, and turn your selves and families
beggery. For if Heaven be not worth
greatest labour, your bodies are not worth
least.

10. These *Cainites* speak against the an-
ned Consciencees, and the confessions of all them.
Whatsoever they may say in the dream of
blind presumption and securitie, at last,
death hath opened their eyes, they all cry,

we had been **Saints** ! O that we might die
 the death of the righteous, and that our last end
 might be as his ! O that we had spent that time,
 and Care, and Labour for our souls, which we
 spent on that which now is gall to our remem-
 brance ! And yet these men will take no warning,
 but now oppose and deride that course that all
 the world do wish at last they had been as
 zealous or as any.

11 *The enemy himself hath a conscience with-
 him, that either grudgeth against his mali-
 cious impiety, & witnesseth that he abuseth them
 that are far better then himself; or at least will
 shortly call him to a reckoning, and tell him
 what he did, and make him change his face
 and tune, and wish himself in the case of those
 that he did oppose.*

12. To conclude, the *Cainite* is of that wit-
 ned one, 1 Joh. 3. 12. of his Father the Devil,
 Joh. 8. 43, 44. and is his walking, speak-
 ing instrument on Earth, saying what he him-
 self would say : He is the open enemy of God-
 or who are his enemies, but the Enemies of
 holiness, of his Laws, of our Obedience, of his
 Image, and of his Saints ? And how will Christ
 deal at last with his Enemies ? Luk. 19. 27. O
 that they knew, that foreseeing, they might e-
 scape ! This is the true, the ugly picture of a
Cainite, or Enemy of a holy life, that reproach-
 eth serious diligence as a precise and needlesse
 thing, when God commandeth us, and Death
 and the Grave, and Eternity admonish us to
 do his work with all our Might. Now consider
 this.

this yet that forget God, lest he tear you
pieces, and there be none to deliver you, Plal
22,

BU. of all the opposers of serious Holines
the world, there are none more unexcus
and deplorably miserable, then those that
fesse themselves *Ministers of Christ*. Would
believe that had not known them, that there
such men in the world / Alas, there are
many. Though Education, and the Laws of
Land engage them to preach true doctrine,
are they false Teachers of the Application,
they never well learned the holy and heave
doctrine which they preach, nor digested it,
received the power and influence of it upon the
hearts, and therefore retaining their native
corruptions, impiety and enmity to the life,
Power, and Practice of that Doctrin, they
directly destroy what directly they would
to build, & preach both for God, and against
for Christ and the holy Spirit, and against
for Godliness, and against it, both in their
Sermon. In General, they must needs speak
the Word of God, and a holy life; But when
they come to the particulars, they secretly
proach it, and condemn the parts, while they
commend the whole. In general they speak
of Religious Goodly, Holy People; But when
they meet with them, they hate them, and
them Precisians, a Sect that is every where
ken against, pestilens fellows, and movers of

as the Apostles were accused, *Act. 24. 5. & 26.*
 and any thing that malice can invent to
 make them odious : And what they cannot prove
 they will closely insinuate. in the false applica-
 tion of their doctrines, describing them so as
 to induce the hearers to believe that they are
 in company of self conceived Hypocrites, factious,
 proud, disobedient, turbulent, peevish. affect-
 ing singularity, desiring to ingross the repu-
 tation of Godliness to themselves, but secretly
 bad as others. And when they have thus re-
 presented them to the ignorant sort of people,
 they have made the way of Godliness odious,
 and sufficiently furnished miserable souls with
 prejudice and dislike ; so that because the per-
 sons are thus made hateful to them, all serious
 diligence for Heaven, all tenderness of Consci-
 ence, and fear of sinning, all heavenly discourse,
 and serious preaching, reading, or praying, are
 so made odious for their sakes : For hearing
 ill of the persons, and seeing that these are the
 things wherein they differ from others, they re-
 ceive their judgement of their Practices to their
 reflected judgement of the persons. When their
 diligence in their Families, in prayer and in-
 structions, in reading, and fruitful improve-
 ment of the Lords day, or any other actions of
 Godliness and holy industry are mentioned,
 these ungodly Ministers are ready to blot them
 with some open calumnies, or secret reproaches,
 or words of suspicion, to vindicate their own
 unholy lives, and make people believe that se-
 rious piety is faction and hypocrisy. The black
 indure

tincture of their minds, and the design
 drift of their preaching may be perceived in
 jeers, and girds, and slanderous intimations
 against the most diligent servants of the Lord.
 The *controverted truths* that such maintain
 they present as *errors*: Their *unavoidable*
errors they represent as *heresies*: Their *duties*
 represent as *faults* and their *humane frailties*
 as *enormous crimes*: They feign them to
 be guilty of the things that never entered into their
 thoughts: And if some that have professed God-
 ness, be guilty of greater crimes, they would
 make men believe that the rest are such, so
 that the Familie of Christ is to be judged of
 a *Judas*, and the scope is to imitate that which
 their profession is *culpable*, or *needless*, and
commendable. *Regeneration* they would make
 be but the entrance into the Church by Baptism,
 and any further Conversion, then the leaving
 off some grosse sins, and taking up some hea-
 venly forms of duty, to be but a fancy or unne-
 cessary thing: And they would draw poor people
 to believe, that if they had not been born
 again *Sacramentally* of water, they may be saved
 though they be not born again by the *renewal*
of the holy Spirit. Being strangers themselves
 to the mystery of *Regeneration*, & to the life of
 heaven, and a heavenly Conversation, and to the love
 and serving God with all their Soul and Might.
 They first endeavour to quiet themselves with
 a belief that these are but fancies or unne-
 cessary: and then to deceive the people with
 the same by which they have first deceived themselves.

and its worthy your observation, *what it is*
Religion that these formal Hypocrites are a-
 gainst. There are scarce any word so sound or
 y but they can bear them, if they be but de-
 ed of their Life : Nor scarce any du y , if
 e but *mortified*, but they can endure. But it
 the Spirit and Life of all Religion which they
 not bear. As a Body differeth from a Car-
 e, not by the parts, but by the Life; so there
 certain Life in Preaching, and Prayer and
 other acts of worship which is perceived, by se-
 all sorts of hearers. The Godly perceive it
 their edification and delight : For here it is
 they quickned and encouraged. Life beget-
 life, as fire kindleth fire. The ungodly
 perceive it to their vexation, if not their
 conviction & conversion; This Life in preach-
 ing, praying, Discipline, Reproof, & Conference,
 which biteeth, & galleth, & disquieteth their
 consciences. And this they kick and rail against:
 this is the thing that will not let them sleep
 easily in their sin and misery; but it is calling
 jogging them to awake, and it will not
 let them sin in peace, but will either convert them
 or torment them before the time. It is the Life
 Religion that the Hypocrite *wants*; and the
 that he is *most against* A painted fire burn-
 nor. A dead Lyon biteeth not. The Carkefi-
 n Enemy is not formidable. Let the words of
 a Sermon that *most offendeth them*, be sepe-
 rated from the Life and put into a *Homily*, and
 or read in a formal, drowsie, or a School-boys
 way, and they can bear it and commend it. Let
 the

the same words of prayer which new they
 not, be said over as a 'uselesse customary
 they can like it well. I speak not
 the cause of forms, but the abuse of them;
 against the Body, but the Carkeffe. Let
 themselves be used by a spiritual serious
 in spirituall serious manner, with the inton-
 tion of any quickning exhortations, or or-
 onall passages, that tend to keep them
 and attentive, and make them feel what
 mean and are about, and you shall see they
 not such animated forms. It is the living
 stian, and lively Worship, and serious spirit
 Religion, which they hate, kill it and they
 bear it. Let the picture of my enemy be
 er and crueler then his person was, and
 endure it in my bed-chamber, better then
 self in the meanest dresse. It is the living
 stians that in all parts of the world are
 persecuted: Let them be once dead, and
 hearts & hypocrites themselves will honour
 especially at a sufficient distance: They
 destroy the living Saints, and keep Holy
 for the dead ones. Woe to you Scribes and
 rifies Hypocrites, because ye build the Tombes
 the Prophets, and garnish the Sepulchres of
 Righteous; and say, if we had been in the
 of our Fathers, we would not have been part
 with them in the blood of the Prophets: Where
 ye be witnesses unto your selves that ye are
 children of them which killed the Prophets;
 ye up the measure of your Fathers: ye serpents
 generation of vipers, how can ye scape the dam-

say he! Matt. 23. 29, 30, 31, 32, 33.
 The dog that will not meddle with the dead
 will pursue the living; and when he has
 his prey, will leave it. Christ is the
 serious life is not Christianity; and there-
 fore not lyable to the hatred of his enemies as
 he say say thing and do say thing how strict
 ever, if you will but set it as a player on the
 stage, or do it comidly, lightly, and not if you
 are but in jest, you may have their appro-
 bation. But it is this life, and seriousness,
 and worshipping God in Spirit and Truth, that
 convinces them that they are false and false fe
 and therefore troubleth their deceitful peace,
 and therefore must not have their friendship. If
 were the maribully of duty that they are
 weary of, how comen it so palle that a Papist at
 his Plate, Beads, and Masse Book, can spend
 more hours without much wear in the unappea-
 sion than we can do in serious worship. I am
 all but incommensurable, and do not, and do not, and do not
 and dayes, and shew, and so on, and you
 may be as religious as you will, and be righte-
 ous, overmuch, and live with hate, or reproach,
 or persecute you among them, as so possible is
 said. But living & bright and lowly, come
 among them like fire, that burneth them, and
 makes them smart, with a word that is quick and
 powerful. Sharper then any two edged sword, pierc-
 ing even to the dividing of soul and spirit, and
 marrow, and is a discerner of the thoughts and
 intents of the heart, Chap. 4. 12.
 And the enmity of the world may never be
 so much as the world of the world,

Christian, what he should be, and wherein his excellency lieth. It is *life*, and *seriouesness* that your enemies hate; and therefore it is *Life* and *seriouesness* that you must above all maintain; the dead-hearted hypocrites never so much oppose, and contradict you.

Ours, they are no trifles, but the greatest things that God hath set before you in his Word, and called you to prosecute and profess. Your time of seeking them is short; and therefore you have no time for trifles, nor any loss in idleness and sloath. And of all Preachers should be most sensible of this, who were not against serious holiness in others, is double wickedness for such as they, who are against it in themselves. It is great things they have to study and speak of; and such things call for the greatest seriousness, and reverence, and gravity in the speaker, and condemn trifling in matter or in manner. A man that is sent of Christ to run for an immortal crown, or to direct others in such a race, to save his own, or other mens souls from endless misery, should be ashamed to fill up his time with trifles, or to be slight and cold about the great and weighty things. All the heart, strength, and might, is little enough for matters of such unspeakable importance. When Preachers or People spend their time in little, and unimportant trifles, that do but divert them from the great business of their lives, to dally with the greatest matters, rather than to use them and treat of them with a seriousness suitable to their importance; I oft think

the words of Seneca the serious Moralist, as
 naming the hypocrisie of such trifling Preach-
 and Professors of the Christian faith;
obscuro caploso componit & interrogans vincula
obscuro, & dicis, Acuta sunt ista! Nihil acutius
in quo est utilis? Quaedam inutilia &
effusoria ipsa subtilitas reddit] that is, [You
 compose copious words, and yet have known by curi-
 questions: and you say, O these are acute things! yet
 is more acute then the peal of corn? and yet
 is it good for? subtilis it self makes some-
 thing unprofitable and un-effectual.

*Haec ineptia Poetae relinquatur, quibus aures
 collare propositum est, & dulcem fabulam nectare;
 qui ingenia anare, & fidem in rebus humanis
 vitare, ac memoriam officiorum animis ingerere
 solent, serio loquantur, & magna viribus rem-
 nant*] that is, [Leave these toys or foibles to
 Poets, whose businesse is to delight the ear, and to
 compose a pleasant fable. But they that mean to
 reform mens understandings, and retain credibility
 among men, and to bring into mens minds the re-
 membrance of their duties, must speak seriously,
 and do their businesse with all their might.]

Demens omnibus merita videret.—He would
 by all be taken for a mad man, that when
 he is expected to be stormed by the enemies, &
 others are busie at work for their defence, will sit
 down, proposing some curious questions. — *Nun-
 quam tibi demens videtur, si sis impendens operam,
 cum obsideor? quid agam? mors me sequitur;
 fugit? Adversus hac me docet aliquid: effugio
 mortem non timeam, & vita me non effugi-*

at.] And shal not I be taken for a mad-man,
 should busie my self about such things: what am
 I beseged? What shal I do? Death pursues but
 flyeth from me: teach me something against
 make death not dreadful to me, or take me
 from me] *Et multum esse inanis, porro dis-*
pendium erit, ut sufficiat necessitati: nunc quod
mentis est, superuacua discere in eam a compo-
gillare?] [If we had much time, we should
longly lay it out, that it might suffice for
things: But now what a madness is it, to
things needles or superfluous in so great a scarse
time?] Metre ergo utram eam: eam
non capis, Mensure thy age: it does not
hold many things.] Relinque istum ludum dicere
Philosophis. Rem magnificam! ad syllabas
qui antequam minus discendo dominum
rerum, et id agunt ut Philisophia potius dis-
guent magna videntur: Ecce, qui totam
loisophiam revocavit ad mores: bene suam
esse sapientiam, bona malaque distinguere] [
this learned play of Philosophers, A Gallant
trifle? they call us to syllables, and dabble
presser bebind by learning such little trivial
and waste Philosophy rather to serve some
difficulty then good: Socrates, that teacher
Philosophy's motto, did call this the
system, to distinguish good and evil]
 Will a Seneca live by the light of nature,
 much of the necessity of reason/ing and
 give, about the nature of the soul and
 of the mind of the of spending words and
 rather? And yet that church sound a

among professed Christians, &c among the Pious,
 and Holiness that plead for wisdom,
 and scorn at seriousness, and count them mo-
 re and wise than a Heathen brands as voy-
 age and distracted.

What is it that cloudeth the glory of Chri-
 stianity, & keepeth so great a part of the world
 in Heathenism and Infidelity: but this, that
 among Christians there are so few that are
 Christians indeed? and those few are so obscur-
 ed by the multitude of formal trifling hypocrites,
 that Christianity is measured and judged of by
 the lives of those that are no Christians! Religi-
 on is a thing to be demonstrated and honoured
 and commended by practice: words alone are
 insufficient to represent its excellency to so
 many a world, that must know by feeling, hav-
 ing lost their sight. In our professed faith we
 mount unto the Heavens, & leave poor unbe-
 lievers wallowing in the dirt. O what a trans-
 cendent, inconceivable glory, do we profess to
 expect with God unto eternity! And what
 manner of persons should they be, in all holy
 conversation and godliness, that look for
 such a life as this? How basely should they
 esteem those transitory things that are the food
 and felicity of the sensual world? How patient-
 ly should they undergo contempt and scorn,
 and whatsoever man can inflict upon them?
 How studiously should they devote and refer all
 their time, and strength and wealth, and interest,
 to this their glorious blessed end? How seriously
 should they speak of, and how industriously
 should

Should they seek, such sure, such near, such
 lesse joyes? Did professed Christians
 exactly conform their hearts and lives to the
 profession and holy rule, their lives would con-
 fute the reproaches of their enemies, and com-
 mand a reverent and awfull estimation from
 the observers, and do more to convince the
 believing world of the truth and dignity of the
 Christian faith; then all the words of the most
 subtle disputation. Christianity being an affec-
 ting, profitfull science, must practically and af-
 fectionately be declared according to its nature.
 Arguments do but paint it out: And pictures
 do no more make known its excellency, than
 the picture of Meat and Drink makes known
 its sweetness. When a doctrine so holy, is visibly
 exemplified, and liveth, and walketh, and worketh
 in serious Christians before the world: Else
 this or nothing will convince them and con-
 strain them, to glorifie our Lord, and say, *God
 is among us, or in us of a truth*, Mar. 5. 13.
 1 Cor. 14. 25. But it is unchristian lives that
 darken the glory of the Christian faith. When
 men that profess such glorious hopes, that be-
 come soordily earthly, and sensual, and ambitious, and
 impotent, and impatient as other men, they
 seem but fantastical dissemblers.

And yet shal there be found such a perfidi-
 ous wretch under the heavens of God as a
 professed Minister of Christ, that shal subtilly
 openly labour to make an exact, and holy, and
 heavenly conversation a matter of reproach and
 scorn, and that under the pretence of reprov-
 ing

the sins of *Hypocrites* and *Schismaticks*; shall
 make the exactest conformity to the Christian
 Ministry and faithfullest obedience to the Almighty
 Sovereign, to seem to be but hypocrisie or
 self-conceitednesse, or needlesse trouble, if not
 the way to sedition, and publike trouble, and
 turning all thinge upside-down? that cannot
 approve sin without malicious insinuating slan-
 ders or suspicions against the holy law and holy
 life, that are most contrary to sin, as life to
 death, as health to sicknesse, and as light to
 darknesse?

For any man, especially any professed Christian,
 where to oppose or scorn at godlinesse, is a
 dreadfull sign, as well as a heinous sin: But for
 a *Preacher of Godlinesse* to oppose and scorn at
 godlinesse, and that in the *Pulpit*, while he pre-
 acheth to promote it, and plead for it in the
 Name of Christ, is a sin that should strike the
 heart of man with horreur to conceive of.

Though I cannot subscribe my self to that pas-
 sage in the second part of the tenth Homily,
 Tom. 2. p. 150. (however I very much love
 and honour the book of Homilies) yet for their
 sakes that not only can subscribe to it, but would
 have all kept out of the Ministry that cannot,
 and that take it for that Doctrine of the Church
 of England which they will believe and Preach,
 I will recite it to the terrour of the guilty, not
 to drive to despair, but to awake them or to
 shame them for their opposition to the wayes of
 godlinesse.

Expounding *Psalm*. 1. 1. *Blessed is the man*

that hath not walked after the counsel of the
godly, nor stood in the way of sinners, nor
been out of the scornfull; having shewed who
the [ungodly] and [the sinners] is addresse
words.

The third sort he calleth scorers; these
are a sort of men whose hearts are so
filled with malice, that they are not content
to dwell in sin, and so lead their lives in
kind of wickedness, but also they do scorn
and scorn in others all godliness, truth
ligion, all honesty and vertue. Of the
first sort of men, I will not say, but they
take Repentance, and be converted
God. Of the third sort, I think I may
our danger of Gods judgement pronounced,
never any yet were converted unto
Repentance, but continued still in their
abominable wickedness, heaping up re
selves damnation, against the day of Gods
avirable judgement.

Though I dare not say but some such have
repented, yet let the scorers that believe this
member, that they subscribe the sentence
their own condemnation.

Though I look upon this sort of the enemies
of Holinesse as those that are as unlikely to
recovered and saved, as almost any people
the world, except Apostates and malicious
phans of the Holy Ghost; yet in compassion
to the people and themselves, I shall plead
cause of God with their consciences, and
what I light can do with their understandings.

and the terrors of the Lord with their hardness
of hearts.

I. *A Preacher of the Gospel should much exhort the people in understanding: And therefore this sin is greater in them then in other men: What means, what light do they sin against? Blamest thou knowest the Necessity of striving for salvation with the greatest diligence, or thou dost not. If not, what a sin and shame is it to undertake the sacred Office of the Ministry, while thou knowest not the things that are necessary to salvation, and that which every Infant in the faith doth know? But if thou dost know, how dost thou make thine maliciously to oppose it, without feeling the beginnings of Hell upon thy Conscience? When it is thy work to read the Scriptures and meditate on them, dost thou not read thy doom, and meditate terror? How canst thou choose but perceive that the scope of the Word of God is contrary to the bent of thy affections and suggestions: Yea what is more evident by the Light of nature, then that God and our salvation cannot be regarded with too much holy seriousness, exactness and industry? Should not the best things be best loved? and the greatest matters have our greatest care? And is there any thing to be compared with God and our eternal state? O what overwhelming subjects are these to a sober and considerate mind! What toys are all things in comparison of them! And yet dost thou make light of them, and also teach men so to do! As if there were something else that better deserved*

men, greatest care & diligence then they. What a Preacher, and not a Believer, or a Believer, and yet not see enough in the matters of Eternity to engage all our powers of soul and body against all the world that should stand in competition?

2. *Is it not sinful and terrible enough, to be thyself in a carnal unrenowned state! (Rom. 1, 18) and to be without the Spirit and life of Christ (v. 9.) but thou must be so cruel as to make others miserable also? Psal. 50. 16, 17. [Then so the wicked saith God, What hast thou so do I declare my statutes? or that thou shouldest take my covenant in thy mouth, seeing thou barest instruction and castest my words behind thee?] Mat. 5. 19. Whosoever shall break one of these least Commandments, and shall teach men so, he shall be called least in the Kingdom of Heaven: But whosoever shall do and teach the same, shall be called Great in the Kingdom of Heaven.]*

3. What an aggravation is it of thy impiety and soul-murder, that thou art bound by office to teach men that life of holiness which thou opposest, and to perswade them to that with all thy Might, which thou endeavourest closely and cunningly to disgrace? And wilt thou be a rival to Christ in the name of a Messenger and Preacher of the Gospel? Wilt thou engage thyself to promote his interest, and to use all thy skill and power to build men up in holiness and obedience; and when thou hast done this, wilt thou disgrace and hinder it? Dost thou take on thee to go on the message of Christ,

and then speak against him? We do not find that Judas dealt thus with him: when he sent him as he did other Preachers, we read not that he preached against him. O let not my soul be numbered with such men in the day of the Lord! It will be easier for Sodom and Gomorrah; then for the refusers of the Word and Grace of Christ. What then will be the doom of the opposers? And above all of those treacherous opposers, that pretend themselves to propagate and promote them.

If the wit and malice of Satans instruments were sharpened against the wayes and servants of the Lord, it belongs to you to plead Christs cause and shame these absurd unreasonable gain-sayers, and stop the mouth of impious contradiction: And will you joyn with the gain-sayers, and secretly or openly say as they? Who should confound the deriders of a holy life but you? Who should lay open the excellencies of Christ, the glory of heaven, the terrors of the Lord, and all other obligations to the most serious Religiousnesse but you that have undertaken it as your calling and employment? If any man in the Parish were so Atheistical and brutish, as to think God unworthy of our dearest Love, our most exact obedience; and most laborious service, who should display this Atheists folly, but you that are doubly (as Christians, and as Ministers) obliged to defend the honour of your Lord? If any of the people should fall into such a dream or dorage, as to question the Necessity of our utmost diligence in our

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our preparations for eternal life, who should
wake them by lifting up their voice, as a trumpet
and help to recover their understandings, you
that are the watchmen, do know their blood
will be required at your hands, if you give them
not loud and timely warning? Is any such
malicious servant of the Devil, should plot
against the necessity of Holiness, and dissuade
the people from serving God with all their
might, who should be ready to confirm the weak
and strengthen and encourage them that are
thus assaulted, and help to keep up their zeal
and forwardness, but you that are Leaders in
the Army of the Lord? Is it not a Holy God
you are engaged to serve? And a Holy Church
in which you have your station? and a Com-
munion of Saints in which you have undertaken
to administer the Holy things of God? Have
you not read what was done to Nadab and A-
bihu. When Moses told Aaron [This is the
word of the Lord saying, I will be sanctified in them
that come nigh me, and before the people I will
be glorified] Lev. 10. 3. Is it not a Holy Law
and Gospel which you publish? You have un-
dertaken to warn the slothful, the sensual, the
worldly, and the profane, That they strive to enter
in at the strait gate, & seek first the Kingdom of
God and his Righteousness, Luk. 13. 24. Mat.
6. 33. And to give diligence to make sure their
calling and election, 2 Pet. 1. 10. And to give
all diligence in adding virtue to their faith, &c.
2 Pet. 1. 5. And with all diligence to keep their
hearts, Prov. 4. 23. And are you the men
that

they would quench their zeal, and destroy the diligence which you should preach. Their hard touch your hearts, and recover you in time, or how wofull will it be with such hard-hearted hypocrites, that in the light, and in his family and linery, and under his standard and colours dare prove traitors and enemies to the Lord?

4. And what an addition is it to your guilt, that you speak against God in his own Name? By what you are to deliver his message, and speak to the people in his Name, and in his stead, 1 Cor. 13, 20. And dare you before the Sun, and under the Heavens of God, and in his hearing, persuade men that the most holy God is against holiness? and the King of Saints is an adversary to sanctity? and that he that made his holy Law, is against the most exact obeying of it? Dare you prefix a [*This saith the Lord*], to so impious a speech as [*It is mine to serve the Lord*]? What needs there so much a do for your salvation? Dare you go to men as from the Lord, and say, [*You are careless and diligent in his service! Let's all may serve the Lord! What needs this service, and redeeming time!*] This is but Puritanism or Presumption. Its better do as the most, and venture your souls without so much ado. Who could at last hold up his face, or stand before the dreadful Tribunal, that should be found in the guilt of such a crime? What, to per God into the similitude of Satan, and describe the most Holy as the enemy of holiness! and make him plead against himself, and disgrace

grace his own Image, & disswade men from that which he himself hath made of necessity to their salvation! what viler blasphemy can be uttered!

5. And it aggravateth your sin, that your Relation obligeth you to the most tender affections to your people: And yet that you should induce them to damnation. For the Nurse to poison them: for the Parents to cut the childrens throats, is worse then for an enemy to do it. If the Devil our professed enemy should himself appear to us, and say, [*Prepare not so seriously for death: Be not so strict, and diligent, and holy* if we were not, in many respects, so bad, as for you to do it, that should help to save us from his snare. You that profess your selves their Fathers should travail in birth till Christ be formed in your peoples hearts! that as should love your people as your own bowels, & tender the weak, & pity the wicked, and stick at no labour, suffering or cost, that might advance their holiness, and further their salvation; For you to tempt men into a careless life, & turn them out of the holy way, is an aggravated cruelty. Its worse for the shepherd to destroy us then the wolf. Read Ezek. 34. and 33.

6. Are you not ashamed thus to contradict your selves? What can you find to preach from the word of God, that tendeth not to this boyish dissent which you are against; How can you make shift to preach an hour, and not acquaint men with the Duty and Necessity of seeking God with all their Might? Do you not tell them, that except they be converted and new born, they shall

enter into the Kingdom of God, Joh. 3. 3. 5. Mat. 18. 3. And that without holinesse none shall see the Lord, Heb. 12. 14. And that if they live after the flesh, they shall die, Rom. 8. 13. And that except their righteousness exceede the righteousness of the Scribes and Pharisees, they shall in no case enter into the Kingdom of Heaven, Mat. 5. 20. And will you in your Application, or private discourses unsay all this again, and give God and your selves the lye? And let people see, that the Pulpit is to you but as a Stage, and that you believe not what you speak?

7. Consider, that your plate and calling, maketh y^e the most successfull servants of the Devil, and so the most bloody murderers of souls, while you give your judgement against a strict heavenly life. For a drunkard in an Ale-house to mock the Minister, and rail at serious Religion, is little regarded by sober men, and small advantage to his Masters cause; nay the wickednesse of his life, is so great a shame to his judgement, that it inclineth many to think well of those that he speaks against. But when a man that pretendeth to learning and understanding, and to be himself a Pastor of the Church, and Preacher of the mysteries of Christ, shall make them odious that are most careful for their souls, and most exact in pleasing God, and shall make all serious diligence for heaven to seem but intemperate zeal, and self-conceitednesse: and shall prescribe a Saint as if the formal lifelesse Hypocrite, that giveth God but the leavings of the world, and never let his heart

on heaven, were indeed the man : what a
 is here for the perdition of the ignorant / They
 are naturally averse from holiness, and
 easily perswaded to think that to be unaccomplish-
 ed bad, which seems so much above them.
 against them, will be much confirmed in their
 mistakes and misery, when they hear their Teachers
 speak without them, the same that Satan
 his suggestions doth *within* them. This turns
 a *trembling sinner* into a *hardened sinner*;
 that before went under the daily correction of
 his conscience, for neglecting God, and omitt-
 ing holy duties, and living to the flesh, grow-
 bold and careless, when he hears the Preacher
 disgrace the stricter purer way. By that time
 hath heard a while the *fear of God* derided
 as a *prudishnesse*, and a tender conscience reproach-
 ed as a *scrupulous foolish thing*, his conscience grow-
 more pliable to his lusts, and hath little more
 to say against them. When Gods own professed
 Ministers that should be wiser and better than
 the people, are *against their zeal* and indolence
 far heaven, the people will soon think, that
 least it is tolerable in them. And they will soon
 learn to *deride a Saint* from a Sermon, or dis-
 course of a Preacher or learned man, then from
 the scorn or satire of hundreds of the ignorant. And
 will thou teach them to hate godlinesse, who
 hast undertaken before the righteous God, to
 teach them to practise it / He that dispraises
 it, though under other names, and represents
 it as odious, though masked with the title of
 some odious Vice, doth indeed endeavour to

men hate it. And what terrible account
 thou shalt have to make; when the seduction &
 transgression of all these sinners shall be charged
 upon thee? When Christ shall say to the hat-
 er, derider and opposers of his holy wayes
 and servants [*Ye saw much crye did it to one of
 the most of these my brethren, you did it unto me.*]
 How durst you scorn the image of your Maker?
 and hate the Sainrs whose Communion you pro-
 fessed to desire; and deride or oppose serious
 labours, without which you had no hope of
 being saved? If then the sinners become your
 masters, and say, [*Lord, we thought it had been
 an unnecessary preciseness, and that serious Chri-
 stians had been but self-conceited fastidious hypocri-
 tes, and that they served with a common worldly
 eye might have served the turn; We heard our
 Teachers represent such stiff and zealous men, as
 schismatics, sectaries, and refractory, as odious and
 irreconcilable: Their application was against
 us: Their discourse derided them: Of them we
 learnt is: We thought they were wiser and better
 for us: Of whom should we learn but of our
 Teachers? Wo to the Teachers that ever they
 were born, that must be then found guilty of
 this crime.*]

If Adam's excuse was Eve's accusation, [*The
 woman which thou gavest to be with me, she gave
 me of the tree, and I did eat.*] And the woman's
 excuse did charge the Serpent [*The Serpent be-
 guiled me, and I did eat.*] Gen. 3. 12, 13. (though it
 freed not the excusers.) How will it load you
 when your people shall say [*The teachers that we
 saw ought*

thought thou gavest us, did teach us and go
 us in setting against this holy diligence; or
 did but learn of them, to follow them; 8. And
 the people backward enough in their serving of
 with all their might, unless you hinder them? Is
 not the corrupted heart of lapsed man
 enough to the matters of Salvation, but you
 make them worse? If you had to do with the
 and holiest person in the world, that will
 With God in the most heavenly conversation,
 would tell you that his dull and backward heart
 hath no need of stings, & pull-backs, and
 encouragements, but of all the help that
 afforded him to quicken him up to greater
 gence. The most zealous lament that they are
 cold: The most heavenly lament that they are
 terribly, and so strange to heaven: The most
 laborious lament that they are so slothful; and
 the fruitfallest believers that they are so un-
 feable; and those that are most watchful of
 words and deeds, that they are so careless
 and those that most diligently redeem their
 lament it that they lose so much; and those
 walk most accurately and exactly, that they are
 loose, and keep no closer to the Rule. And
 darest thou increase the backwardness of the
 godly! will not their carnal interests and
 serve turn to keep them from a holy life? Is
 Satan strong enough of himself? will not the
 common distastes of Godliness in the world
 sufficiently prejudice and avert them without
 helps? Do you see your people so forward
 so much for heaven, that you must pull them
 back?

Can't souls be *downed* without your
encouragement? or is it a *desirable work*? and will
 you pay you for your cost and labour? The way
 is *up hill*; The best of us are weak, and frequently
 ready to sit down! A thousand impediments
 are cast before us by Satan and the world, to
 make us linger til the time be past; and many
 the charm of pleasure and diversion to make us
 walk till the door be shut. And *Ministers* are
 ignorant to keep us waking, and take us by the hand,
 and lead us on, and remove impediments; and
 when they set in with the enemy, and be our
 greatest hinderers? O treacherous guides! O
 miserable help! Are not our dark understand-
 ings, our earthly, dul and backward hearts, our
 passions and troubled affections, our appetites
 and sensual inclinations, our natural strangeness
 and aversness to God, and heaven, and hol-
 iness, enough to hinder us *without you*? Are
 not all the temptations of the devil, the al-
 lowances of the flesh, and world, the impedi-
 ments of poverty and riches, of flattery and of
 blows, of friends and foes, in our callings &
 our diversions, are not all these enough
 to cool and dul us, and keep us from serving
 God too much, & being too careful and diligent for
 our souls, but preachers themselves must be our
 impediments and snares? Now the Lord deliver
 our souls from such impediments, and his
 Church from such unhappy guides!

9. Consider whom thou imitatest in this. Is it
 Christ or Satan? Christ calleth men to *strive*,
 labour, to seek first, to watch, to pray always,
 and

& not wax faint, Luk. 12. 24. Joh. 6. 27. Mat. 33. & 24. 13. Luk. 18. 1. The Apostles
 men to be [servant in spirit, serving the Lord]
 to be a peculiar people, zealous of good works,
 pray continually; to be a chosen generation, a
 Priesthood, an holy nation, a peculiar people to
 shew the praises of him that hath called us,
 offer up spiritual sacrifices acceptable to
 Jesus Christ, 1 Pet. 2. 5, 9. 1 Thess. 5. 17. Tim. 2. 14. Rom. 12. 11. To fight the good fight of faith
 lay hold upon eternal life, 1 Tim. 6. 12. To
 God acceptably (being as a consuming fire) with
 reverence and godly fear, Heb. 12. 28, 29. To
 steadfast, unmovable, alwayes abounding in the
 of the Lord, forasmuch as we know that our labours
 are not in vain in the Lord, 1 Cor. 15. 58. To
 dare you gainst the Lord and his Apostles
 concur with Satan and the Pharisees, and
 of Christ 10. Can do your worst to make
 (sacred office of the Ministry) to become contemptible
 as Eli's sons did: Poor people that cannot
 sufficiently distinguish the Doctrine from the
 application, the office from the person, the use
 the abuse, will be tempted to run from the
 mances of God, and think the worse of others
 your selves, and suspect all their food, because
 mixt such poison in it. And the more Holy
 Necessary the office and work is, the greater
 your sin in corrupting it, or making it
 peevish or abhor'd.

Consider soberly of these things, and then
 on and speak against a life of holy diligence
 dare.

I know you'll say, *It is not Godliness, but irregularity, or humour, or disobedience, or hy-*
po-crisis, or faction that you oppose: and perhaps
 you'll instance in some that are guilty of some
 of these, or seem so at the least.

But I. I do here solemnly profess that I
 do not oppose these crimes as well as you; and that it is
 not any part of my intencion to plead for in-
 temperance, disobedience in lawful things, for
 irregularity, or faction, or any irregularity: And
 thus I here put in against those that are disposed
 to misunderstand and misreport us, and have
 us accused to prove them illanders, that shall
 excuse me of defending any such thing. And I do
 protest against those on the other side, that
 will fetch encouragement for any transgression
 from my necessary plea for the holy industry and
 vigilancy of Believers. And moreover, I do
 protest that it is only the opposers of holiness
 that I mean in this Defence, and have not the
 intent to intimate that any others are guilty
 of that crime that are not. But having premised
 this protestation, to prevent mistakes and false
 reports, I answer now to the guilty.

2. If it be crimes only that you are against,
 deliver your self so, as may not lay reproach or
 suspicion on godliness, which is most opposite to
 crimes. Cannot you preach against divisions,
 disobedience, or any other sin, without any
 harmful indignations or reflections against
 those diligent serving of the Lord?

3. Why do not you commend those that are
 liable to your accusations, and encourage
 them

them in *holinesse*, and draw others to imitate them? And why do you not commend good where you discommend the evil? *commixt.*

4. Shall *Health* and *Life* be made a scorn, cause there are few but have some *distempers* or *disease*: Shall Christianity and Holinesse be secretly reproached, because all Christians have some fault to be accused of? If men be *free*, you should perswade them to be more *strict* and *diligent*, and not *lesse*: It is for want of *watchfulness* and *strictnesse* that they slip. Nothing more contrary to their faults, then *Holinesse*. There is no other way for their full reformation. And therefore all true humbled Christians are ready to confesse their faultinesse themselves, but so far are they from thinking the world *pitie* for it, that its one great reason that cometh them to go on, and to read, and hear, and pray, and meditate, and do so much that they may get more strength against their faults. Do they think ill of *food*, & *Physick*, and exercise, because they are infirm? All faithful Ministers tell their people plainly of their sins, (so long as they are acquainted with them) as well as *preach*. But they do it not in a way reproachful to *holiness*: They do not therefore call them off from *godlinesse*, nor tempt them to be idle in the use of means, but more, by how much their need is greater. A *holy heart*, and a *conscience* will shew their difference in the proving of the *same fault*. The one layeth the odium on the vice, and honoureth the

allence of the Saints. The other fasteneth his
 upon the Godly, and under pretence of
 honouring their faults, doth seek to fasten
 dishonour on their Holiness. And those
 are so minded, will never want occasion or
 chance, for the worst that Satan would have
 say. The Church will never be without
 hypocrites and scandals, nor the best with-
 out some faults and passions; nor the holiest set-
 without some mixture of humane frailty and
 infirmity; nor will the very goodnesse and
 purity of the actions, be free from plausible
 flattery and scorn, while there is the wit &
 venom of the serpent in the heads and hearts of
 wicked men.

How easie is it to put a name of ignominy
 on every person, and every durie? To charge
 any man with Hypocrisie, or Pride? To take
 a wise man for self conceited, because he
 is not of the accusers mind? To call our obedi-
 ence to God, by the name of disobedience unto
 man, when man forbids it, as they used the
 witnesses, Dan. 3. and Daniel himself
 praying in his house, Dan. 6. though they
 needed they had nothing else against him? To
 call Gods Truth by the name of Heresie, and He-
 resie by the name of Truth? To charge all with
 disobedience that dare not subject their souls to the
 usurpation and arrogant impositions of the sons
 of Pride, that have neither Authority nor Abi-
 lity to govern us, as the Papists deal by the
 great part of the Christian world? To lay inates
 on Conscience, and then accuse them
 for

for falling into these snare? To make new
articles of Faith, till they have transcended the
capacity of Divine and Rationall beliefs, and
then condemn us for not believing what they
make Law for the Church, unnecessary in
own opinion, and foolish in others, to
command things which they know that
think the Lord forbids, and then do
with the sufferings and approach of the
divine judgments, Heretical, Schismatical,
and others? To call men *factious*, if they will
be of their faction? and *Sectarian*, if they
unreasonably subject their souls as being
yoked with an imperious *Antagonist* the Church
Unity, and Simplicity? All which the Roman
practise upon the Church of Christ. How
but how unreasonable, and yet how
possible is all this? How is it
call meeting of *fever* Christians, if
and mutual edification, such as the
ecc. 1. 2. 3. By the name of a *synod*
maiestie Conuenticle, and meeting of
elders, or *Councils*, by a more gentle
gracefull name? To say a man becomes a
er, when he modestly reproveth another
sin, or charitably exhorteth him in
his salvation, or giveth any necessary
struction to his Family, for whom he
give account? Believe it, it will be a
case to any man, that becomes an
the diligence of a Saint, that he could
the miller, and cleave a *Sabbath* with the
on Hypocrite, and the rage of any

If the Pharisees were to be believed, it was
 they; but Christ that was the Hypocrite:
 was it the Son of God, but an Enemy to *caesar*
 and a Blasphemer that they put to death. But
 will not Christ know his sheep, though he find
 a wolf in a wolf's skin? You say it is turbulent
 Christians that you strike; but what if Christ
 find but one of the least of his brethren bleeding
 by it? It is but Hypocrites or Schismatics that
 you reproach; but if Christ find an humble
 Christian suffering by your abuse, and
 to answer it, I would not be in your coats
 nor all the greatness and honour that you shall
 be ore your everlasting shame. If *Terullus*
 were a pestilent fellow, a mover of sedition, and
 Christ had an holy laborious Apostle in bonds for
 suffering by it, it is not his names that will ex-
 ale him, and make him an Apostle, or perse-
 cution to be another thing.

Or return to the endangered flocks Look up-
 ward, first, and think whether Heaven be
 worth your labour! Look downwards, and
 think whether earth be more worthy of it! Lay
 your treasures where you must dwell for ever.
 If that be here, then scrape and flatter, and get
 all that you can; But if it be not here but in
 another life then harken to your Lord, and lay
 for your selves a treasure in heaven, and there
 your very hearts be set *Ma. 6. 10. 21.* And
 upon the peril of everlasting misery, harken
 not to any man that will tempt you from a dis-
 gine

gent holy life. It is a serious businesse, deal seriously in it; and be not laught or mock out Heaven, by the frowns of a distracted sect. Atheist. If any of them will pretend to brier and wisdom, and undertake to prove God should not be loved and served, and your salvation sought with all your Might, and with great care and diligence then any earthly man procure me a sober conference with that man, and try whether I shall not prove him to be a besool'd servant of the devil, and a malicious enemy of your salvation, and his own; that we might have but sober debates in his objections, and scorns, and railing, with this sort of men! how quickly should we then see that they must renounce the Scripture, and renounce Christianity, and (if that be nothing with them) that they must renounce God, and renounce right reason, and unman themselves; if they will renounce a holy heavenly life, and blame them that make it their principal business in the world to prepare for the world to come. But if they will not be intreated to such a conference, will you that hear them, (if you can) what becomes of you) but come to us and hear what we can say for a Holy life, before you hearken to them; and let your souls have play, and shew that ye have so much love to your selves, as not to cast away salvation upon the consideration of a fool, before you have heard the other side.

If I take not good the strictest Laws of God Almighty, against the most subtil cavils of

of the instruments of Satan, then tell me that
 Infidels or Epicures are in the right. Compare
 their words with the words of God. Consider
 well but that one Text, 2 Pet. 3. 11. and tell
 me whether it suit with their opinions [Seeing
 all these things must be dissolved, what manner
 of persons ought we to be in all holy conversation
 godlyesse; looking for and hastning the com-
 ing of the day of the Lord?] Did these words but
 sink into your hearts, the next time you heard
 any man reproach a holy heavenly life, it would
 perhaps make you think of the words of Paul
 to such another, Act. 13. 10. [O full of all sub-
 tility and all mischief, thou child of the devil, thou
 enemy of all righteousness, wilt thou not cease to
 pervert the right ways of the Lord?]

And if holiness be evil spoken of by them
 that never tried it, What wonder! Christ hath
 foretold us that it must be so. Matth. 5. 11, 12.
 Blessed are ye when men shall revile you, and per-
 secute you, and say all manner of evil against you
 falsely for my sake. Rejoice and be exceeding glad,
 for great is your reward in heaven: for so per-
 secuted they the Prophets which were before you.]
 Job. 15. 19, 20. [If ye were of the world, the
 world would love his own: but because ye are not
 of the world, but I have chosen you out of the
 world, therefore the world hateth you.]
 1 Pet. 4. 4, 5, 14. [They think it strange that
 ye run not with them to the same excesses of riot,
 speaking evil of you, who shall give account to him
 that is ready to judge the quick and dead. If
 ye be reproached for the Name of Christ, happy are

ye ; for the Spirit of Glory and of God resteth
upon you ; On their part he is evil spoken of, but
only our parts be glorified] Seneca himself tel-
leth us, that among the Heathen, *Veritas* was
a dirision, so far is the nature of man degen-
erated. The question is not what you are called
or taken to be, what you are. [*Inimicis
considera* (inquit Sen.) *non qualis sis alius crede-
re*] *Plerumque boni inepti & inertes vocantur.* Mi-
constringat iste *divisus* : *Æquo animo audient
sunt imperitorum convitiis : & ad honesta
dandi contemnendus est iste contemptus*] this is
[Inwardly consider of thy self, and judge
what thou art by the words of others: For the most
part good men are called fools and dullards: Let
me be so derided: The reproaches of the ignorant
(or unskilfull) must be patiently heard; and the
contempt of one that followeth virtue, must be con-
temned.] Yea it is the highest honour to be
content to accounted bad, that we may not be
so ; and the greatest trial whether we be indeed
sincere, to be put to it, to be either accounted
Hypocrites, or be such. Me thinks I can scarce
too oft recite that excellent saying of Seneca
Epist. 72. *Nemo plus videtur aestimare verum,
nemo magis illi esse devotus, quam qui boni vi-
fam perdidit, ne conscientiam perderet*) that is
(No man seems so set a higher price on virtue,
no man seems so be more devoted to it, then he
that hath lost the Reputation of being a good man,
lest he should lose his conscience.)

But perhaps our ask, May not a man be right-
eous overmuch ? as is intimated, Ecclesi. 7. 16.

I answer, It is making a mans self over wise
 righteous; that is here reprov'd. And no doubt
 but 1. Many take on them, or make themselves
 more wise and righteous then they are: that is,
 Hypocrites. 2. As Righteousnesse is taken
 materially in common estimation, so a man
 may be too righteous. he may be too rigorous, which
 is called Justice; and too much in grief, or fear,
 or trouble, & too much in any outward act that
 goeth under the name of duty. But it's not them
 truly and formally duty & righteousness, but sin.
 As to fast to the disabling of the body for Gods
 service. To pray when we should *tear*: To *tear*
 when we should be about some greater works of
 Mercy or Necessity: To neglect our outward li-
 ber & calling on pretence of Religion: To set up
 sacrifice against or *hate a mercy*: to sorrow when
 we should Rejoice: To meditate, and fear, &
 grieve beyond what the brain can *tear*, till it
 distract us: This is called, being righteous o-
 vermuch: As also, to make a Religion of our
 own intentions, and to overdo with will wor-
 ship and the traditions of men, as the Pharisees
 and Papists. But indeed this is not Righteousnesse,
 but sin: To be formally over much righteous, is a
 contradiction and impossible. For to go be-
 yond the rule is unrighteousnesse; And to do too
 much, is to go beyond the Rule. Unless you
 dare imagine that God hath erred, & the Rule:
 it self is over-strict, and the Law is unrighteous
 But then how shall God judge the world? saith
 the Apostle, Rom. 3. 6. Shall not the judge of
 the world do righteously. Gen. 18. 25.
 Nay how then should he be God? And

(And is there any thing now life but ignorance or wickednes to stand up against thy speedy diligence? away then with thy delays & sloathfulness. If thou wilt serve God *wish all thy might* let it be seen; If thou wilt be a *Christ an industrious* let deeds declare it. Christianity is not a dead opinion. If really thou live in hope of heaven, such hopes will make thee stir for the attainment why standest thou idle, when thou art born for work, and all thy faculties are given thee for work, and thou art redeemed for work? (for *Evangelical work*.) If thou be *sanctified*, thou hast the *Spirit of Christ*, a quickning working principle within thee; which way canst thou looke, but thou mayst see that which would shame a sloathful sou; and fire a cold & frozen heart, & call thee up to a speedy industry? what quickning words shalt thou find in Scripture, if thou wilt but bring thy heart thither as one that is willing to be quickened? what *powerful commands* what *promises*, what *breastings* what *best examples* of exceeding diligence of Christ and his Apostles? See how the Godly about thee are at work, though the world oppose them and deride them! how earnestly they pray! how carefully they walk! how sadly they complain that they are no better! And hast thou not an immortal soul to save or lose as well as they? See what a stir the proud ambitious person makes for lesse then nothing? what a stir the covetous and the voluptuous make for a sweetened draught of mortal poyson? And shall we be idle that are engaged for Heaven? Is it reason

that we should do lesse for God and our salvation,
 than they do for sinful pleasure to damnation?
 You cannot mock them out of their pride or
 overrusse: And shall they mock thee out of
 thy Religion, and thy hopes of heaven? All the
 commands, and promises, and threatnings of
 God, the most powerful preaching, that, as it
 were, sets open Heaven & Hell to them, doth
 not prevail with fleshly men, to leave the most
 horrid and unmanly sin: And shal the words or
 crowns of creeping dult prevail with thee against
 the work for which thou livest in the world,
 when thou hast still at hand unanswerable
 arguments from God, from thy self, from heaven
 and hel, to put thee on? were it but for thy life,
 or the life of thy children, friend, yea or enemy,
 or for the quenching of a fire in thy house, or in
 the Town, wouldst thou not stir and do thy best?
 And wilt thou be idle when eternal life lies on
 it? Let Satan bawle against thee by his in-
 struments. Let senselesse sinners talk a while of
 they know not what, till God have made them
 things their nore. Let what will be the con-
 sequent to thy flish. These are not matters for
 a man much to observe, that is engaged for an
 endlesse life. **O** what are these to the things that
 thou art called to prosecute! Hold on then
 Christians in the work that you have begun. Do
 it prudently, and do it *universally*. Take it to-
 gether, both works of Piety, Justice, and Cha-
 rity: But do it *Now* without delay, and do it
seriously with your might. I know not what
 cloud of darknesse hath seized on these mens

minds that speak against this; or what dead
 damp hath seized on their hearts, that hath
 benumbed and unmaned them. For my
 part, though I have long lived in a sense of
 preciousness of time, & have not been wholly
 idle in the world; yet when I have the deep
 thoughts of the great everlasting Consequences
 of my work, and of the uncertainty and shortness
 of my Time, I am even amazed to think that
 my heart can be so slow and senseless, as to be
 no more in such a case. The Lord knows, and
 my accusing wounded Conscience knows, that
 my slothfulness is so much my shame and ad-
 miration, that I am astonished to think that my
Resolutions are no stronger, my *affections* no
 livelier & my *labour and diligence* no greater.
 When God is the *Commander*, and his Love the
 encourager, and his wrath the spur, and Heaven
 or Hell must be the issue O what lives should all
 of us live, that have things of such unspeakable
 consequence on our hands if our hearts were not
 almost dead within us / Let who will speak
 against such a life, it, shall be my daily grief
 and moan, that I am so dull; and do so little. I
 know that our works do not profit the Almighty,
 nor bear any proportion with his reward;
 nor can they stand in his sight, but as accepted
 in the Lord our Righteousness, and perfumed
 by the odour of his merits. But I know they are
Necessary, & they are *sweet*, without the holy im-
 ployment of our faculties, *this Life* will be but a
 burden or a dream, and the next an unexpressible
 misery. O therefore that I had more of the Love of
 God,

God, that my soul could get but nearer to him;
 and swifter move upward by Faith and Love;
 O that I had more of that Holy Life, and active
 diligence, which the serpentine *Cainish* nature
 both abhor, though I had with it, the scorns of
 all about me, and though they made me as they
 did better men, as the filth of the world,
 and the off scouring of all things! 1 Cor. 14. 13
 O that I had more of this desired *diligence*, and
 holy converse with the Lord, though my name
 were cast out as an evil doer, Luk. 6. 21. and
 were spit at and buffeted by those that do now
 but secretly reprove: Might I nearly follow
 Christ in holiness, why should I grudge to bear
 his Crosse, and to be used as he was used? Mat.
 26. 67. Luk. 18. 32. knowing that if we suffer
 with him, we shall also reign with him; and the
 sufferings of this present time are not worthy to be
 compared with the glory which shall be revealed in
 us, Rom. 8. 17; 18.

If when we have done all, we are but unprofitable
 servants, and must say, we have done but
 our duty, Luk. 17. 10. have we not all more
 need of monitors to humble us for doing so much
 less than our duty, then to be reprehended for
 being too diligent and exact.

I again protest, that it is not any works of supererogation, or humane invention, superstition, or self. appointment that I am defending, but only the accurate obeying of the Laws of God, and the utmost diligence in such obedience, for the obtaining of everlasting life. Either God hath commanded these works of Holiness, Justice,

Justice, and Charity, or no. If he have norph
I have done, and yield the cause: It is on
what he hath commanded that I plead for. O the
before you either speak against any holy duty,
your selves neglect it, you would but come
us, and soberly joyn in searching the Holy Scrip-
tures, to see whether it be required there or no,
and resolve but to obey it if we prove it there,
and if it be but a matter of humane imposition
we leave you to your selves, and should desire
that you may be much left to your liberty in
such things; and that you place not too much
of your Religion therein. But if indeed it be
commanded in the word of God, I beseech you
you are Christians and as you are Men, remem-
ber that when ever you blame or scorn a holy
duty, it is God himself that you blame or scorn.
If it be naught, is it long of him that did com-
mand it: The Subjects must obey; should not
such worms as we obey the infinite God that
made us? If it be a fault so obey, it is a duty to
rebell, or disobey; and that must be because that
God hath no authority so command, and that must
be because he is not God. See whether you bring
your opposition to a holy life; And dare you
stand to this? Dare you as openly mock God
for making those strict and holy Laws, as you
do men for obeying them? None but a professed
Atheist dare.

As Sirs it is nothing but intoxicating pro-
pensity, and sensual delights, and worldly dispo-
sitions, that clog your brains, and leave you not
the sober use of Reason, that makes you think
well.

of ungodly stubbornness, and thinks so contemptuously or senselessly of a heavenly life. I tell you (and remember another day that you were told of it) that there is not the boldest Infidel in the world, nor the bitterest enemy to baseness in this Assembly, but shortly would wish they had rather been Saints in rage, with all the scorn and cruelty that malice can inflict on such, than to have braved it out in pride and gallantry, with the neglect of the great everlasting things. I tell you again, there is not an ungodly wretch that heareth me, but ere long would give a world if he were owner of a holy heart and life, that he had spent his dayes in holy watchfull preparations for his change, which he spent for that which will deceive him and forsake him.

Me thinks I even see how you will passionately rage against your selves, & tear your hearts with self-revenge (if grace prevents it not by a more safe repentance) when you think too late how you lived on earth; and what golden times of grace you lost, and vilified all that would not lose them as foolishly as you. If Repentance unto life made Paul forcall himself foolish; disobedient, deceived and exceeding mad, *Tim. 3. 6. Act. 26. 11.* you may imagine how ~~severely~~ *severely* Repentance will make you call your y^elves *foolish*.

O Sirs, you cannot now conceive, while you sit here in health, and ease, and honour, what different thoughts will then possesse you of a holy and an unholy life. How mad you will think them that had but *one* lifes time of preparation for eternal life, and desperately neglected it. And how

how sensible you will then be of the wisdom of
Believers, that *know* their Time, and *use* it
while they had it.

Now wisdom is justified of all her children,
then how sensibly will it be justified of all
members ! O with what grips will undone souls
look back on a life of mercy and opportunity
thus basely undervalued, & slept away in dream-
ing idleness, and fooled away for their time
of nought.

The language of that damned rich man, Luke
16. may help you in your *predications*, O how
will you wonder at your selves, that ever you
could be so blind and senseless, as to be no more
affected with the warnings of the Lords, than
with the for thoughts of everlasting joy or
miserly ! To have but *one small part of Time*
do all that ever must be done by you for *Heaven*
and say all that ever you must say for your
or others souls, and that this was spent in words
then nothing ! To have but *one uncertain life*
in which you must run the race that wins or
loseth Heaven for ever ; and that you should be
tempted by a thing of nought, to lose that
recoverable opportunity, and to sit still, or run
another way, when you should have been making
basse with all your might ! O sirs, the thought
of this will be *other kind of thoughts* another
day then now you feel them ; you cannot now
think how the thoughts of this will then
affect you ! That you had a Time in which you might
have *Pray'd*, with promise of acceptance, and
had no hearts to take that time ! That Christ

offered you as well as he was offered them:
 he entertained him; that you were called on
 and warn'd as well as they but obstinately de-
 filed and neglected all! That life & death were
 set before you, and everlasting joyes were offer-
 ed to your choyce, against the charms of sinfull
 Pleasures, and you might have freely had them
 if you would, & were told that Holines was the
 only way, and that it must be *Now or Never*,
 and yet that you chose your own destruction!
 These thoughts will be *part of hell* to the ungod-
 ly. They will wonder that Reason could be so
 unreasonable; and that they had the common
 sense of a man in other matters, should be so far
 off in this, in that which is the only thing
 that is commendable to wise for; that such
 foolish reasonings should prevail with them, so
 against the clearest light, and nothing should be
 preferred before *all things*; and arguments fetch
 from *chaff and dung* should conquer those that
 were fetcht from *Heaven*! O what heart rent-
 ing thoughts will these be, when eternity shall afford
 them leisure for an impartial review! Yea that
 they should deceive others, also with such a
 grosse deceit, and scorn, at all that would not
 be as mad as they; that being drunken with
 the worlds delusion, they should abuse all that
 were truly sober, that the one thing needfull,
 should seem to be a *needlesse thing*! That their
 tongues should plead for these delusions of their
 wicked hearts, and they should be enemies to
 those that would not be enemies to *God*, and
 to themselves, and cast away their *Time* and
Souls

Souls as they did ? They will wonder with full indignation, what could bewitch them into so great unreasonableness, below a man, against the light of Nature, as well as supernatural revelation.

Honourable and beloved Hearers, I beseech you do not take it ill, that I speak so much of these matters that are so unpleasant and unwelcome to unbelieving, careless, carnal hearts. It is that I may prevent all this in time, by awakenings of true repentance: And O that it might be the success! That I might hear by your penitent Confessions, and see by your universal speedy reformation, that God hath so great Mercy for you, and that these persuasions might be the means of so much happiness to you and comfort unto me! However this Assembly shall be witnesses that you were warned; and Conscience shall be witness, that if you will the rest of your dayes in the pleasures and vanities of this deceitful world, it was not because you could have no better, & were not called to better things. That if you yet stand idle, it is not because you could not be bired. For in the Name of Christ I have called you into his vineyard, and told you of your work and wages; and shew your excuses and objections this day. Come away then speedily from the haunts of sin, and the company of deceived hardened men, and cast away the works of darkness; Heaven is before you; Death is at hand: The Eternal God hath sent to call you! Mercy doth yet stretch forth its arms; You have staid too long,

abused patience too much already : Stay no longer; O now please God, and comfort us, and save your selves, by resolving that this shall be the day : and faithfully performing of this your resolution, Up and be doing : Believe, Repent, Desire, Obey, and do this with all your Might Love him that ye must Love for ever, and love him with all your Soul and Might ; seek that which is truly worth the seeking, and will pay for all your cost and pains : And seek it first with all your Might ; Remembring still it must be Now or Never.

Before I conclude, I have two messages yet to deliver to the servants of the Lord : the one is of encouragement : The Other of Direction. I know that many of you have a *threefold trouble* which requireth a *threefold comfort* and encouragement,

One is, that you have done so little of your work; but lost so much of your time already. Another is, that you are so opposed and hindered. And the greatest of all is, that you are yet so *slow and slow* : The cure of which must be the matter of my Directions,

1. For the first, That you have lost your Time, must be the matter of your *Humiliation* : But that all is not lost, before you see your sin and duty; but yet the patience and mercy of the Lord are attending you, and continuing your hope; this is the matter of your *comfort and encouragement*, Repent therefore that you came no sooner home : But rejoyce that you are come

home.

home at last : and now be more diligent in
deeming your time, in remembrance of the time
already lost : And though it must be your grief
 that your Master hath been deprived of so much
 of his service; and others of so much good
 which you should have done them, and that
 time is lost that cannot be recalled; yet it is
 your comfort, that your *own Reward* may be
 equal with them that have borne the burthen and
 heat of the day : *for many that are last* (in the
 time of their coming in) *shall be first* (in re-
 ceiving the reward. This is the meaning of the
 Parable in *Mat. 20.* which was spoken to en-
 courage them that had stood out too long, and
 to rebuke the envie & high expectations of them
 that came in sooner : and it is no white con-
 dictory to those passages in *Mat. 25.* which
 intimate a *different degree of Glory* to be given
 to them that have *different degrees of Grace* and
 of their industrious improvement. The same
 Parable, *Mat. 20.* shews that men should not be
 rewarded differently for their longer or shorter
 continuance in the work, but that those that come in
 in late, and yet are found with equal holiness,
 shall be rewarded equally with the first : And
 more, if their holiness be more, which the 2. pa-
 rable expresseth, declaring Gods purpose to give
 them the *greatest Glory* to have improved their
 Holiness to, the *greatest measure*. O therefore
 that the sense of your former unkindness might
 provoke you the more resolutely to give up
 yourselves in fervent love, and full obedience
 and then you will find that your Time is not
 deemed, though it cannot be recalled, and the

Mercy hath secured your full reward. O what an unspeakable mercie, is this ; that if yet you will devote your selves entirely to Christ, and serve him with your might the little time that yet remains, he will take it as you had come in at the first hour of the day !

2. And as for the *opposition* and *hinderances* in your way, they are no other then what your Lord foretold. He hath gone before you, and conquered much more then ever you encounter from within, (though he had not a body of flesh to conquer) and in that respect the conquest of his Spirit in his members hath the preeminence of his personal conquest.) He hath bid you *be of good cheer*, beause he hath overcome the world. If you will not take up your crosse and follow him, you cannot be his Disciples *Job. 16. 14. 17. 33.* Would you be *souldiers* on condition you *may not fight* ; or *fight* and yet have *no opposition* ? Follow the Captain of your salvation : If mocking, or buffeting, or spitting in his face, or hanging him upon a Crosse, or committing his side, would have made him give up the work of your Redemption, you had been in utter desperation. The opposition that is conquerable, should serve but to excite your courage and Resolution, in a crosse of such Necessity where you must prevail or perish. Have you refused himself on your side, *Rom. 8. 31.* and Christ your Captain and the Spirit of Christ to give you courage and the promise to invite you, and raven before you, and hell behind you ; and examples of such an Army of conquering believers : and shall the *scorns* or *threats* of a

crawling worm prevail against all these for your discouragement? You are not afraid lest any man should pull down the Sun, or dry up the Sea, or overturn the Earth: And are you afraid that man should conquer God? Rom. 8. 27. will they take you out of the hands of Christ? Job. 10. 13. 39. Mark how they used David, Psal. 56. 3, 4, 5. Every day they wrest my words: all their thoughts are against me for evil. They gather them/elves together: they hide themselves: they mark my steps when they wait for my soul.] But, what, dost thou therefore fear or fly from God? No [When some time I am afraid, I will trust in thee; In God have I put my trust: I will not fear what flesh can do unto me.] Isa. 41. 7, 8. [Hearken to me ye that know righteousness: the people in whose heart is my Law; Fear not the reproach of men, neither be ye afraid of their revilings; For the moth shall eat them up like garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.] You deserve to be shut out of Heaven, if you will not be the breath of a fools derision for it.

3. But (saith the self accusing soul) I am convinced that I ought to be laborious for my salvation, and that all this is too little that I can do: I am dull and cold, negligent in all: I am far from doing it with my might, I hear and read, but I pray as if I did it not, and as if I were half asleep or my heart were away upon some base thought. I say I am but a lazie Hypocrite.]

Ans. I thal first speak to thy Doubt, then to direct thee against thy sin.

And first you must be resolved whether your
 may be such as is *Predominant*, or *Mortified* :
 which as proveth that you are *Dead in sin* : or only
 which as proveth you but *diseased and infirm*.

And to know this, you must distinguish, 1.
 Between the *dulnesse and coldnesse* of the *Affection*,
 and the *unresolv'dnes & disobedience* of the *soul*.
 Between a *sloathfulness* that keepeth men from
 godly life in a life of wickednesse : and that
 which only keepeth them from some *particular*
 of duty, or abateth the *degree* of their sincere
 affection and obedience. 3. Between that sloath
 which is the *vicious habit of the will* ; and that
 which is the *effect of age, or sicknesse, or me-*
mboly, or other *distemper of the body*.

And so the case lieth plain before you. 1. If
 be not only your *Affections* that are *dull*, but
 your *will* through sloath is *unresolv'd* ; and this
 is not only in a temptation to the abatement of
 some *Degrees*, and the neglect of some *par-*
ticular Duty, but against a *Holy life*, and a-
 gainst the *forsaking of your reigning sin* ; and this
 is not only through some *bodily distemper* dis-
 abling your *Reason*, but from the *vicious habit*
 of your *will* : then is your *sloath* a *Mortal sign*,
 and proves you in a *gracelesse state* : But if the
 sloath which you complain of, be only the *dul-*
nesse of your Affections, and the *backwardnesse*
 of your *will* to some *high degrees*, or some
bodily distemper, or the *weaknesse of your spirit-*
ual life while your *Will* is *Habitually resol-*
ved for God and a Holy life, against a *worldly*
life : This is your *infirmity*, & a sin to
 be

be lamented, but not a mark of death and greatness. You will have a *backward* *boastfulness* while you live, But bless God you are *offended* with it, and would faine be delivered from it. This was *Pauls* evidence, *7.24.* You will have *flesh*, and *flesh* will be for its interest, and will be striving against the Spirit; But bless God that you have also the Spirit to strive against the flesh. Be thankful that you have *Life* to feel your sickness though you languish under it, and cannot walk as healthful men; And that you are in the way to heaven, though you go not so fast as you should and would.

2. But yet, though you have *Life*, it is grievous to be *diseased*, and *languish* under an *infirmity* as *sloth*, that I advyse you to stir up your selves to the utmost, and give none to a lazy temper; and that you may serve the Lord with all your Might, I recommend the few *Directions* to your observation.

Direct. 1. When you would be quickned up by seriousnesse and diligence, have ready at hand propounded to apply *such quickning Considerations* as are here before you, and set them before you, and labour to work them upon your hearts. Powerful truths would have some power upon your souls, if you will but soberly your reason to them, and plead them with your selves as you would do with another in any of your reproofs or exhortations.

Direct. 2. Take heed lest any worldly design or interest, or any lust or sensual delight, divert you

ends from God and duty. For all the powers of
 your soul will languish, when you should set
 them on work on spiritual things, and your
 hearts will be abroad, when you should be wholly
 taken up with God, if once they be intrangled
 with worldly things, watch therefore over them
 your *Callings*, lest the creature steal too
 into your affections; For if you be alive
 to the world, you will be in that measure dead to
 God.

*Dist. 3. If it be possible live under a lively
 ministry, that when your hearts go cold and dull
 in the Assemblies, they may come warm and
 kindled home. Life cherisheth life, as fire kind-
 leth fire, The Word and Ordinance of God are
 quick, powerful, and sharper then any two
 edged sword, piercing even to the dividing a-
 part of soul and spirit, and is a discerners of
 thoughts and intents of the hearts, He. 4. 12.
 therefore it may do much to make you feel.
 As a thousand hath it pricked at the heart,
 and sent them home alive, that before were dead
 to God. 1. 37. Much more may you expect that it
 should excite the principles which you have al-
 ready.*

*Di. 4. If it maybe, converse with lively alive,
 bearing Christians: But especially have one such
 as a bosom friend, that will warn you when
 you are cold, and help to awake you when you
 are asleep, and will not comply with you in a
 slothful, and unprofitable course. Eccles.
 9, 10, 11, 12. Two are better then one, because
 they have a good reward for their labour: For if
 they*

they fall, the one will lift up his fellow; But not
him that is alone when he falleth; for he hath
another to help him up. Again, if two lie together
then they have heat; but how can one alone
warm? And if one prevail against him, two will
stand him; and a threefold cord is not quickly
broken.

Direct. 5. Put not away from you the
death. Look not for long life. It is the Life to come
that must be the Life of all your duties here
and distant things do lose their force. Set Death
and Judgement, & Eternal Life, continually
at hand; live in a watchfull expectation of
change: Do all as dying men, & as passing to
receive the recompence of endlesse joy or wo:
this will quicken you. To this end, go often
to the House of mourning, & be not unreasonably
immoderately in the house of mirth. When
observe what is the end of all men, the heart
be made better by it, Eccles. 7. 2, 3, 4, 5, 6
excesse of carnal mirth doth infatuate men
destroy their wisdom, seriousness, and sobriety.
Keep alwayes a sense of the brevity of life, and
the preciousnesse of Time, and remember the
posting on whether you work or play:
thinks, if you forget any of the rest, this
Consideration that we have in hand, that
make you bestir you with your might, that it
be Now or Never

I shall only add two needful Cautions, lest
we cure one disease, we cause another as know
that corrupted nature is used to run from
stream into stream.)

1. Desire and labour more for an high estimation of things spiritual & eternal, and a fixed resolution, and an even and diligent endeavour, then for passionate feelings and affections. For these latter are more unconstant in the best & depend much on the temper of the body, and are not of so great necessity as the former, though excellent in a just degree and season. (For its possible that passions even about good things may be too much; when Estimation, Resolution, and regular Endeavours cannot.)

2. Be suspicious when you have the warmest and beliest Affections, lest your judgement should be overruled by following when they should lead. Its very common for Zeal & strong Affections, even to that which is good, to occasion the mistakes of the understanding, and make men look all on one side, and think they can never go far enough from some particular sins, till ignorantly they are carried into some perhaps as great on the other hand. Be warned by the sad experience of these times, to suspect your judgements in the fervour of your affections.

And observing these Cautions, let nothing abate your Zeal and Diligence; But whatever Duty is set before you, Do it with your Might: *For it must be Now or Never.*

Though I know that the enmity to a holy heavenly life is so radical in corrupted nature, that all that I have said is necessary and so little; yet some I know will think it strange that

that I should intimate, that any that preach Gospel are guilty of any measure of this, and will think that I intend by it to reflect upon some parties above the rest. But again I profess that it is no party but the Devils party, and ungodly party, that I mean. And its hard you will not believe me concerning my own intentions. Now is it my desire that any of the odiousness of Schism, Sedition, Rebellion, or Disobedience to Authority, should be so much as diminished by any mans profession of Godliness. No I beseech you, by how much the more godly you are, by so much the more detest all these Godliness tendeth to shame and condemn the odious sins, and not to be a cloak for them any extenuation: Nay what can more aggravate them, then that they should be found in Professors of Godliness? I again profess I have no design but to plead for *serious diligence* in the Religion which we are all agreed in, and to stop the mouth of those that wickedly speak against it.

But alas, it is too evident that I have many to speak to, that are not innocent: where else doth Scripture tell us that such there will be still to the end of the world? and that there are some that preach Christ of strife and contention to add affliction to the bonds of the afflicted. And how come holy Mr. Bolton to find so much work for these rebukes so lately in his time, in his Books you find? And can we already forget what abundance of *Anabaptist* Teachers were amongst us, that turned out the very

ch doctrine of practical diligence, and cried it down
 as setting up of our selves and our own works,
 as injurious to free grace, and under pretence
 of exalting Christ, did set up a heartlesse, life-
 lesse doctrine, that tended to turn out the life of
 Christianity, and take men off their necessary
 diligence, as a legal dangerous thing?

And what Ordinance of God hath not been
 set out by Preachers themselves upon Religious
 exercises, Family duties, Catechising, Sing-
 ing of Psalms, Baptism, the Lords Supper, and
 such not? And if all these were down, where-
 should the practice of Religion consist? And
 what abundance of Pamphlets had we that la-
 boured to make the Orthodox faithful ministry
 very scorn, and deride them for their faithfull
 service of God, and their faithfulness to their
 superiours, in opposition to their unrighteous
 usages? I am loath to blot my pages, and
 trouble your ears with the names of the *Martin-
 ick* priests, and a multitude of such others which
 mean.

And let no Papist, or any Enemy of our
 Church, reproach us, because such enemies to
 godnesse are found among us. Can it be expected
 that our Church should be better then the
 family of *Adam*, that had a *Cain*? Or of *Noah*,
 that had a *Cham*? Or of *Christ*, that had a *Ju-
 da*? And are there not far more enemies to
 godliness among the Papists themselves,
 then among us? One instance out of the life of
Philip Nerius, the Father of the *Oratorians*, ha-
 ving been put into the Preface, because it is too long

to be here inserted. There is no place, nor
of men in the world, where some of the enemies
of a Holy life are not to be found, even among
those that profess the same Religion in Do-
ctrines, with those whom they oppose, Chur-
and the devil have their several Armies; and
once the devil disband his souldiers, and be-
none to oppose a holy life, then tel me that is
needlesse thing to defend it, and to combat
them, But I am lifted under Christ, and will
never give over pleading for him, till his ad-
versaries give over pleading against him, and his
Cause, as long as he continueth my liberty
and duty. And blessed be the Lord, that if
Hypocritical Preacher be found among us,
secretly or openly disgraceth a diligent holy
there are more able, holy, faithfull ones
confute him, both by doctrine and by
lives then are to be found in any other King-
dom in the world proportionably, that we
could hear of And that the faithfull Dis-
ciples are so many, and the *Judas'es* so few, how
a blessing is it to this Land, and how great
honour to his Majesties Government, and to
Church in his Dominions! The Lord require
this sinful Nation to be thankful, and pardon
their ingratitude, and never deprive them of
forfeited mercy. The Lord teach them to be
ken to the Friends, and not to the Enemies
Holiness, and never to receive a wound in
heart of their Religion, however they hear
smaller differences about things circum-
stantial.

And now I should conclude, I am *leash* to
 for fear lest I have not yet prevailed with you;
 what are you now resolved to do, from this day
 onward? It is *work* that we have been speaking
 of, and *necessary work* of endless consequence,
 which must be done, and quickly done, and
 thoroughly done. Are you not convinced that it
 is so? that plowing & sowing are not more ne-
 cessary to your harvest, than the work of holi-
 ness in this day of grace is necessary to your
 salvation? you are blind if you see not this:
 you are dead if you feel it not: What then will
 you do? For Gods sake, and for your own sake,
 and not demurring till time be gone. It is all
 that the devil desireth, if he can but find you
 doing nothing or other to be thinking, and talking,
 and doing about, to keep you from this till time
 be gone; and then he will insult over you,
 and then he that kept you from seeing and
 feeling, will help you to see and feel to your
 misery: Then the devil will make you feel
 that which Preachers could not make you feel:
 and he will make you think of that, & lay it close
 enough to your hearts, which we could not get
 you to lay to heart. Now we study and preach
 to you in hope; but then (alas it breaks our
 hearts to think of it) we have done with you for
 ever, because all hope is gone. Then the Devil
 may challenge a Minister [Now do thy worst
 to bring this sinner to Repentance: Now call
 him to consider, and believe, and come to
 Christ; Now offer him mercy, and intreat
 him to accept it: Now cry to him to take heed

of sin and of tentations, that he come not to
 this place of torments: Now tell him of
 beauty or necessity of holinesse, and call
 him to *turn and live*: Now do thy worst
 rescue him from my power, and to save his
 [Alas poor sinners! will you stop your ears,
 go on in sin, and damn your selves, and
 our hearts to foresee that day! Must we let
 Devil go away with such a pray, and shall
 not rescue your captivated souls, because
 will not hear, you will not stir, you will
 consent! Oh hear the God of Heaven, if
 will not hear us, who calleth to you *Return
 live!* Oh hear him that shed his blood for
 and tendereth you now salvation by his Blood
 O hear without any more delay, before all
 gone, and you are gone, and he that now
 ceiveth you, torment you! Yet hold on a
 little longer in a carnal, earthly unsanctified
 & it is too late to hope, or pray, or strive
 your salvation: Yet a little longer, and
 will have done with you for ever; and
 will never invite you more, nor never
 to cleanse you by his Blood, or sanctify
 by his Spirit! Yet a little longer, and you
 never hear a Sermon more, and never more
 troubled with those Preachers that were in
 sadness with you, and longed once for your
 version and salvation! O sleepy dead
 sinners, what should I do to show you how
 you stand to Eternity, and what is now
 in the world that you are going to, and
 these things are thought on there! what should I

to make you know how Time is valued,
 in sin and holinesse are esteemed in the world.
 you must live for ever ! What should I do
 make you know those things to day, which I
 not thank you to know when you are gone
 What the Lord would open your eyes
 Could I but make you know these
 as Believers should know them, I say not
 those that see them, nor yet as dreamers that
 regard them, but as those that believe
 they must shortly see them, what a joyful
 work should I esteem this ? how happy
 to you and me ! If every word were
 accompanied with tears ! if I followed you home
 I beg'd your consideration on my bare knees,
 as a beggar begs an alms at your doors : it
 sermon cost me as many censures or slan-
 as ever sermon did, I should not think it
 dear, if I could but help you to such a sight
 the things we speak of, that you might truly
 understand them as they are : that you had but
 true awaked apprehension of the shortnesse of
 our day, of the nearnesse of Eternity, and of
 the endlesse consequence of your present work ;
 what holy labour and sinful loitering will be
 thought of in the world to come for ever ! But
 when we see you sin, and trifle, and no more
 regard your endlesse life, and see also what haste
 Time is making, and yet cannot make you
 understand these things ; when we know our
 selves as sure as we speak to you, that you will
 shortly be astonished at the review of your pre-
 sent sloth and folly, and when we know that

these matters are not thought of in another way
 as they are among the sleepy or the bedlam
 ners here, and yet know not how to make
 know it, whom it doth so much concern,
 amazeth us, and almost breaks our hearts
 when we tell you of things that are past done
 and can be no further matter of controversy
 then men have sold their understandings,
 betrayed their reason to their sordid lusts,
 yet we cannot get reasonable men to know
 which they cannot choose but know, to know
 that seriously and practically which always has
 a witness in their breasts, & which none but
 profligate dare deny; I tell you sinner, this
 is worse then a prison to us: It is you
 are our persecutors: It is you that are the
 sorrow of our hearts; It is you that disappoint
 of our hopes, & make us lose so much of the
 hour of our lives? And if all others did as
 do by us, alas how sad an employment should
 have! and how little would it trouble us to
 silenced and laid aside! if we were sick of
 ambitious or covetous thirst we should then
 that it is they that deny us wealth and honor
 that disappoint us. But if we are Christians, this
 is not our case, but it is the thirst after
 conversion & salvation which afflicteth us: it
 therefore it is you, even you that linger in
 sins and delay repentance, and forget your home
 and neglect your souls, it is you that disappoint
 us, and you that are afflictors, and as much
 you think you befriend us when you plead
 cause against men of violence and rage, it is you

shall answer for the loss of our time, and la-
 bour, and hope, and for the grieving of your
 teachers hearts.
 Christians, what ever the devil and raging
 passion may say against a holy life, God and
 our own consciences shall be our witnesses, that
 we desired nothing unreasonable or unnecessary
 of your hands. I know it is the master piece of the
 devils craft, when he cannot keep all Religion in
 contempt, to raise up a dust of controversy in
 the world about names, & forms; and circumstan-
 ces in Religion, that he may keep men busily
 striving about these, while Religion it self is
 neglected or unknown; and that he may make
 men believe that they have some Religion, be-
 cause they are for one side or other in these con-
 troversies: and especially that he may enice-
 le to number the substantials of Religion in it
 among these lesser doubtful points, and make
 men believe that it is but the precise opinion
 of one party that they reject, while they reject
 the serious practise of all true Religion. And so
 the devil gets more by these perty quarrels and
 controversies, occasioned by contentious empty
 words, then he could have done by the open op-
 position of Infidels, Heathens, or the profanes.
 That neither I nor any man that opinionative
 men have a mind to quarrel with, can tell how
 to exhort you to the very practise of Christianity
 it self, but you are presently casting your thoughts
 upon some points wherein we are reported to
 differ from you, or remembering some clamours
 of malicious men, that prejudice against the per-
 son

son of the speaker, may keep your souls from profiting to salvation by the doctrine which your selves professe.

If this be the case of any one of you, I do mean your consciences shall so scape the power or evidence of the truth. Dost thou talk of difference about forms and ceremonies? A man, what's that to the message which we come about to thee? what's that to the business we are preaching of? The question that I put unto you, is not whether you will be for this form of Church government or for that, or a ceremony or against it; but it is, whether you will hearken in time to God and conscience, and be as busie to provide for heaven as ever you have been to provide for earth? and whether you will set your selves to do the work that you are Created and Redeemed for? This is the business that I am sent to call you to? What say you will you do it, and do it seriously without delay? you shall not be able to say, that I called you a party, a faction, or some opinion of my own, I laid your salvation upon some doubtfull controversy. No sinner, thy conscience shall have no such shift for its deceit: It is godlineesse, serious and Practical godlineesse that thou art called to. It is nothing but what all Christians in the world, both Papists, and Greeks, and protestants, and all the parties among those that are true Christians, are agreed in the profession of. Therefore I may not leave thee in any darknesse which I have delivered thee from, I'll tell thee distinctly though succinctly, what it is that thou art thus importu-

ed to ; and tell me then whether it be that
which any Christian can make doubt of.

1. That which I intreat of thee, is but to live
as one that verily believeth there is a God ! and
that this God is the Creator, the Lord, and
Ruler of the world : and that it is incomparably
more of our business to understand and obey his
Laws, & as faithful Subjects to be conformed to
them, then to observe or be conformed to the
Laws of man : And to live as men that do be-
lieve that this God is Almighty, and the greatest
of men are less then crawling worms to him ; &
that he is infinitely wise, and the wisdom of man
is foolishness to him ; & that he is infinitely
good and amiable ; and the best of creatures is
ungodly and filthy in comparison of him : and that
love is the only felicitie of man ; and that
none are happy but those that do enjoy it ; and
none that do enjoy it can be miserable ; and
that riches, and honour, and fleshy delights are
but vanities in comparison of the eternal love
of God. Live but as men that heartily believe all
this ; and I have that I come for ; And is any of
this a matter of controverſie or doubt ? not
among Christians I am sure : not among wise
men. It is no doubt to those in heaven, nor to
those in hel, nor to those that have not lost their
understandings upon earth. Live then according
to these truths.

2. Live as men that verily believe that man-
kind is fallen into sin and misery : and that all
men are corrupted, and under the condemnati-
on of the Law of God, till they are delivered,

pardoned, reconciled to God, & made new creatures by a renewing, restoring, sanctifying change, Live but as men that believe that cure must be wrought, and this great restoring change must be made upon your selves, if it is not done already. Live as men that have so great a work to look after; And is this a matter of any doubt or conteroversie. Sure it is not to a Christian: And me thinks it should not be to any man else that knoweth himself. any more then to a man in a dropisie, whether he be diseased when he feels the thirst and sees the swelling. Did you but know what cures and changes are necessarily to be made upon your diseased miserable souls, if you care what becomes of them you would soon see cause to look about you.

3. Live but as men that verily believe that you are redeemed by the Son of God, who has suffered for your sins, and brought you the things of pardon and salvation, which you may have if you will give up your selves to him, who is the physician of souls, to be healed by him. Live as men that believe that the infinite love of God revealed to lost mankind in the Redeemer, doth bind us to love him with all our heart and serve him with all our restored faculties, and to work as those that have the greatest thankfulness to shew as well as the greatest mercies to receive, and misery to escape: and as those that believe that if sinners that without Christ had no hope, shall now love their sins and refuse to leave them, and to repent and be converted, and thankfully reject the mercy of Salvation so dearly bought

bought, and so freely offered them; their damnation will be doubled as their sin is doubled. Live but as men that have such Redemption to admire, such mercy to entertain, and such a Salvation to attain, and that are sure they can never escape if they continue to neglect so great salvation, *Heb; 2. 3.* And is there any controversie among Christians in any of this? There is not certainly.

4. Live but as men that believe that the holy Ghost is given by *Jesus Christ* to convert, to quicken, to sanctifie all that he wil save: and that except you be born again of the Spirit, you shal not enter into the Kingdom of Heaven; and that if any man have not the Spirit of Christ, the same is none of his, *Job 3. 5, 6. Rom 8. 9.* And that without this no parching or mending of your lives by any common principles serve the turn for your Salvation, or make you acceptable to God, *Heb 11. 6.* Live as men that believe that this Spirit is given by the hearing of the Word of God; and must be peised for and obeyed, be not resisted, quencht and grieved. And is there any controversie among Christians in any of this? Ask those that make a mock at Holinesse: Sanctification and the Spirit, whether they be not baptizd into the name of the holy Ghost, and professe to believe in Him as their Sanctifier, as well as in the Son as their Redeemer? And then ask them whether it be not a thing that should make even a devil to tremble to come so near the blasphemy against the holy Ghost, as to mock at his office and Sanctifying work, &c.

at the holiness without which no man shall see the Lord: *Heb. 12. 14.* and this alter they are baptized and profess to believe in the holy Ghost as their Sanctifier?

5. Live but as men that believe that sin is the greatest evill, the thing which the Holy God abhorreth. And then you will never make mock of it, as Solomon saith the foolish do, *Prov. 14. 9.* nor say, What harm is in it?

6. Live but as men that believe no sin is pardoned without Repentance; and that Repentance is the leaving and forsaking of sin; and that if it be true, it will not suffer you to live wilfully in any gross sin, nor to desire to keep the least infirmity, nor to be loth to know your unknown sins.

7. Live as those that believe that you are members of the *Holy Catholick Church*, & therein to hold the *Communion of Saints*. And then you will know that it is not as a member of any sect or party, but as a holy member of the holy Church that you must be saved: and that is the name of a *Christian* which is more honourable then the name of any division or sub-division among Christians, whether Greek, or Papist, or protestant, or Prelatist, or Presbyterian, or Independent, or Anabaptist. It is easie to be of any one of these Parties; but to be a *Christian*, which all pretend to, is not so easie. It is easie to have a burning zeal for any divided party or cause: but the common zeal for the *Christian Religion* is not so easie to be kindled or kept alive: but requireth as much diligence

to maintain it, as dividing zeal requireth to quench it, It is easie to love a party as a party; but to keep up Catholick charity to all Christians, and to live in that holy love and converse which is requisite to [a Communion of Saints] is not so easie, Satan and corrupted nature befriend the love and zeal of faction which is confined to a party on a controverted cause: but they are enemies to the love of Saints, and to the zeal for holinesse, and to the Catholick charity which is from the Spirit of Christ. You see I call you not to division, nor to side with Sects: but to live as members of a holy Catholick Church, which consisteth of all that are holy in the world: and to live as those that believe the *Communion of Saints*.

8. Live as those that believe that there is life everlasting, where the sanctified shall live in endlesse joy, and the unsanctified in endlesse punishment and woe: live but as men that verily believe a Heaven and a Hell, & a day of Judgment, in which all the actions of this life must be revised, and all men judged to their endlesse state. Believe these things heartily, and then think a holy diligence needlesse if you can: Then be of the mind of the deriders and enemies of godliness if you can! If one sight of Heaven or Hell would serve without any more ado, in stead of other arguments, to consent all the evils of the distracted world, and to justify the most disreputable Saints in the judgment of those that now abhor them, why should not a sound belief of the same thing in its measure do the same?

9. Live

9. Live but as those that believe this life is given us as the only time to make preparation for eternal life: and that all that ever shall be done for your salvation, must be Now, just Now, before your Time is ended: Live as those that know (and need not faith to tell them) that this Time is short, and almost at an end already, and stayeth for no man, but as a post doth haste away. It will not stay while you are trimming you, or sporting you: It will not stay while you are taken up in Stage Plays, in complements, in idle visits, or any impertinent needless things; It will not tarry while you spend yet the other year, moneth, or day in your worldinesse, or ambition, or in your lusts and sensual delights; and put off your repentance to another time. O Sirs, for the Lords sake do but live as men that must shortly be buried in a grave, & their souls appear before the Lord, and as men that have but this little Time, to do all for their everlasting life, that ever must be done. O live as men that are sure to die, and are not sure to live till to morrow. And let not the noise of pleasure or worldly businesse, or the cheat or scorns of miserable fools, beat down your reason, and make you live as if you know not what you know: or as if there were any doubt about these things. Who is the man, and what is his name, that dare contradict them, and can make it good? O do not sin against your knowledge: Do not stand still and see your glasse runing, and time making such haste, and yet make no more haste, your
selver

selves then if you were not concerned in it: Do
 not, O do not slumber, when Time and
 Judgment never slumber; nor sit still when
 you have so much to do, and know al that is now
 left undone, must be undone for ever! Alas
 first, how many questions of exceeding weight
 have you yet to be resolved in? whether you are
 truly sanctified? whether your sins be pardoned
 whether you shall be saved when you die? whe-
 ther you are ready to live this world, and enter
 upon another? I tell you the answering of these
 and many more such questions, is a matter of no
 small difficulty or concernment. And al these must
 be done in this little and uncertain time. It must
 be Now or Never. Live but as men that believe
 and consider these certain unquestionable things.
 10. Lastly, will you but live as men that be-
 lieve that the world and the flesh are the deadly
 enemies of your salvation; And that believe
 that if any man love the world, (so far) the
 love of the Father is not in him, 1 *Joh. 3. 15, 16.*
 And as men that believe, that, if ye live after the
 flesh ye shall die; but if by the Spirit ye mortifi-
 fie the deeds of the body, ye shall live, *Rom. 8.*
13. and that those that are in Christ Jesus, &
 are freed from condemnation, are such as walk
 not after the flesh, but after the Spirit, *Rom. 8. 1.*
 And that we must make no provision for the
 flesh to satisfie the will or lusts thereof, *Rom. 13.*
 and must not walk in gluttonie and drunkenness
 in chambering and wantonness, in strife and
 envying. verse. but must have our hearts where
 our treasure is, *Matth. 6, 21.* and converse in
 Heav'n

Heaven, phil. 3. 18. 19. 20. and being risen with Christ, must seek the things that are above, and set our affections on them and not on the things that are on earth, Col. 3. 1, 2, 3.

Sirs, will you say that any of this is our singular opinion, or matter of controversy and doubt? Are not all Christians agreed in it? Do you not your selves professe that you believe? Live then but as those that do believe it, and condemn not your selves in the things that you profess.

I tell thee, if now thou wilt refuse to live according to these common acknowledged truths thou shalt never be able to say before the Lord, that mens controversy about a ceremony, or Church Government of the manner or worship, were the things that hindered thee! But all Sects and Sects shall be witnesses against thee, and condemn thee; for they all agreed in these things: even the bloodiest Sect, that imprison, torment and kill others for their differences in smaller matter, are yet agreed with those that they persecute and murder, about these things: Papists are agreed in them, and the protestants are agreed in them; All the Sects that are now gathering among us, & in the world, & agreed in them who are but meet for the name of Christians. All these will be ready to bear witness against the profane, the sensual, the sloathful neglecter of God and his Salvation. and to say, we all confessed, notwithstanding our other differences, that all

these things were certain truths, and that mens lives should be ordered according unto these.

But if y^e t you pretend controversie to cover your malignity or ungodlinesse, I will goe a little further, and tell you what in the *Matter* as well as in the *Principles*, It is things that you are all greed in, which I call you to, and which the ungodly do refuse: I'll briefly name them.

1. One part of your work which we urge you to do with all your might, is seriously and soberly to consider often of all these truths before men's med, which you say you believe. And is it any controversie with reasonable men whether they should use their reason? or with Believers, whether they should consider and lay to heart the *weights* and use of the things which they believe?

2. Another part of your work, is to love God with all your soul and might; and to make him your delight and to seek first his Kingdom and the righteousness thereof; and to set your affections on the things above, and to leave on earth as the heirs of Heaven: And is there any controversie among protestants, Papists, or any about this?

3. Another part of your work is to see the honouring of God in the world, the promoting of his Kingdom and government in your selves and others, in doing of his will, and obeying of his Laws: and is there any controversie in this.

4. Another part of your work is to mortifie the flesh, and reject its conceits and desires and

and lusts, which resist the forslaid obedience to God; and to cast out the inordinate love and care of worldly things; to refuse the Counsels, the Commands, the will, enticements and persuasions of man, which contradict the Commands, and will, of God: and to forsake all that you have in the world rather then forsake your dear Redeemer, and hazard your Salvation by any willfull sin: To take up your cross and follow Christ through a life of suffering to glory: I know there is difficulty enough in all this, and that flesh will repine against it and abhorre it; But is there any controversie about it among any true Believers? Is not all this the expresse Command of God and necessary to Salvation?

5 Another part of your work is to avoid temptations, and fly from the occasions and appearances of evil, & not only to avoid that which is directly evil it self, but that also which would draw you unto evill (as far as you can) and to keep as far as may be from the brink of Hell and danger, and to have no fellowship with the unfruitful works of darkness, nor be companions with them, but reprove them, and mourn for the unclean and wicked conversation of the world. This is it that we intreat of you; And is there any matter of controversie in all this?

6. Another part of the work which we call you to, is, to redeem this little Time that is allotted you; To make the best of it, and improve it to the greatest furtherance of your Salvation.

To lose none of it upon unprofitable things:
 To spend it in those works which will comfort
 you most when time is gone: If it will be more
 comfortable to you in the day of judgement,
 that you have spent your Time in playes, and
 sports, and idlenesse, and worldly cares, and
 pleasures, then in serving God and preparing
 for another life, then hold on and do so to the
 end: But if it will not, then do what you would
 hear of seeing you must hear of it: spend none
 of your Time in idlenesse and unfruitful things,
 till you have no better and more necessary things
 to spend it in, and till you have time to spare
 from more important work. This is our re-
 quest to you, that you would not lose one hour
 of your precious Time, but spend it as those
 that have lost too much and have but a little
 more to spend in preparation for eternity. And
 is this any Schismatical or factious motion? Is
 there any thing controvertible, or which any
 Christain can speak against, in any of this?

7. Another part of your work is, to search
 the Scripture as that which containeth your di-
 rections for eternal life, Job. 1. 39. To love the
 Word of God more then thousands of gold and
 silver, and prefer it before your necessary food,
 Psal. 119. 71. Job. 23. 12. and so meditate in it
 day and night, as that which is your pleasure and
 delight, Psal. 1. 3. and as that which is able to
 make you wise unto Salvation, 1 Tim. 3. 15. and
 to build you up and give you an inheritance
 among the sanctified Act. 20. 32. That you lay
 up the Word of God in your hearts, and teach
 them

them diligently to your Children, and talk of them when you sit in your houses, and when you walk by the way, & when you lie down, and when you rise up, *Deut. 6. 6. 7.* and *11. 18. 19.* that so you and your households may serve the Lord, *Josh. 24. 15.* This is the work that we call you to: And is there any thing that a Christian can make a controverſie of in all this? Is there any thing that Protestants are not agreed of?

8. Another part of your work is, that you guard your tongues, and take not the name of God in vain, and speak to reproches or slander against your brethren, and that no corrupt communication proceed out of your mouths, but that which is good to the use of edifying, and that it may minister grace unto the hearers, *Eph. 4. 29.* and that fornication, uncleanness, and covetousness be not once named among you, becomeeth Sins: neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks, *Eph. 5. 3, 4.* And is there any thing of doubt or controverſie in this.

9. Another part of the work which we persuade you to, is to pray continually, *1 Thess. 5. 17.* And not to wax faint, *Luk. 18. 1.* to be fervent and importunate with God, as those that know the greatnesse of their necessity, *Luk. 11. 6, 7.* *Jam. 5. 16.* That you pray with prayer and supplication in the Spirit, *Eph. 6. 18.* and in everything by prayer and supplication to make known your requests to God, *Phil. 4. 6.* That you pray

for Kings and all in Authority, that we may lead a quiet and peaceable life in all godlinesse and honesty 1 Tim. 2, 1, 2. And is there any thing in all this that any Christian can deny?

10. Lastly, the work we call you to, is, to love your neighbours as your selves, and to do to others as you would have them (*arbitrio suo*) to do to you. To scorn, deride, molest, imprison, slander, or hurt no man, till you would be so used your selves on the like occasion. To rejoyce in other mens profit and reputation as your own. To envy none, to hate no man; to wrong none in their persons, estates or names; To preserve the chastity, honour and estate of your neighbour as your own. To love your enemies, and forgive them that wrong you, & pray for them that hate, and hurt, and persecute you. This is your work. And is there any thing of faction, Schism or controversie in this? No. you shall shortly be convinced, that the differences and controversies of Believers, & the many opinions about Religion, were a wretched hypocritical pretence for your neglect and contempt of the substance of Religion, about which there was no difference, but all parties were agreed in the confession of the truth, however hypocrites would not live according to their own professions.

But perhaps you'll say, that there is such difference in the *Manner* yet among them that agree in the *Principles* and the *Matter*, that you know not which way God is to be worshipped?

I answer, 1. Do you practise as aforesaid, according to the Principles and matter agreed on

on, or not? If you do not, it is but grosse hypocrisie to pretend disagreements in the *Manner*, as an excuse for your contempt or omission of the *matter*, which all agree in. Forsooth your families shall be *prayerlesse*, and you will make a *jest* of *serious prayer*, because some pray on a book, and some without, and some that are wisest, think that either way is lawfull, will God be deceived by such silly reasonings as these?

2. But this shall not hide the nakednesse of your impiety. will you also in the *Manner* of your obedience, but go so far as all *Chistians* are agreed in? I will briefly then give you some particular instances.

1. The work of God must be done with reverence, in his fear; not like the common works of men, with a common carelesse frame of mind. God will be sanctified of all that draw near him, *Lev. 10.3.* He will be served as God, & not as man; he will not be praised to with a regardless mind, as those do that can divide their tongues from their hearts and lay over some customary words while they think of something els. It's a dreadful thing for us to speak to God Almighty; and a dangerous thing to speak to him as slightly and regardlessly, as if we were talking to one of our companions. It becometh a Believer to have more of the love of God upon his heart, in his ordinary converse in the world, then hypocrites and formalists have in their most solemn prayers. Knowest thou the difference between God and man? Put then such a difference between God and man in thy addresses, as his Majesty requireth. And see also

that thy *family* compose themse'vs to a *reuerent* behaviour, when they joyne with thee in the worshipping of God, what have you to say now against this *reuerent manner* of behaviour? Is there any thing controvertible in this?

2. It is also requisite that you be *serious* and *sober* in all the service you perform to God. Do it not ludicrously, and with half a heart; Be as much more fervent and serious in seeking worldly things, as God and your salvation is better then any thing in the world: Or that be beyond your reach (though els there is reason for it) at least let the *greatest things* have the *greatest power* upon your hearts. You cannot pray more fervently for heaven then heaven deserveth. O let but the excellency and greatnesse of your work appear in the *serious manner* of your performance. I hope you cannot say that this is any point of controverſie unlesse it be a controverſie whether a man should be an hypocrite, or be *serious* in the Religion which he doth profeſſe.

3. It is requisite that your service of God be performed *underſtandingly*, Psal. 47. 7. 1 Cor. 14. 15. God delighteth not in the blind devotion of men that know not what they do, prayers not understood are indeed no Prayers; For no man desire goeth further then his knowledge; And he expreſſeth not his desires that knoweth not what he expreſſeth himself. Nor can he expect the concurrence of another mans desires, that speaketh what another underſtandeth not. The word that is not understood cannot ſinke into the heart and ſanctifie it: or if it be not well and ſoundly

ly understood, it's easily stoln away by the tempter
Mat: 13. 19, 23. If understanding be necessary in
 our common conversations, much more in our
 holy addresses to the Almighty, *Pro: 17. 17.* What
 man of understanding is of an excellent spirit? but
 God hath no pleasure in fools or in their Sacrifices
Eccles. 5. 1, 4. nor is pleased with a Parrot-like
 lip-service which is not understood. He saith in the
 detestation of the hypocrites, *This people draweth
 near unto me with their mouth, and honoureth me
 with their lips, but their heart is far from me.* *Mat: 23. 8, 9.*
 I hope then when we call you to serve
 God in judgement and with understanding, we be
 call you to nothing that a Christian should make
 question of.

4. *God is a Spirit*, and they that serve him
 must serve him in Spirit and in truth. *Joh: 4. 24.*
The Father seeketh such to worship him, ver. 23. with
 Heart for the heart: he looketh for the inward
 desires of the soul: He converseth with
 minds that are abstracted from vanity, and are
 seriously taken up in attending him, and are
 intent upon the work they do: The carnal
 Prayer separated from the Life of it, sinketh
 before the holy God, As he will be loved so will
 be served, with all the heart and soul and might.
 And do we call you then to anything that is
 doubtful, when we call you to the Spiritual
 worshipping of God?

Yet we maintain that the body hath its part
 in the service of God as well as the soul, and
 the body must expresse the inward reverence,
 devotion of thy soul, though not in away of

ceremonial ostentation, yet in a way of serious ad-
 miration. The bowing of the knee, the uncover-
 ing of the head, and reverent deportment, and
 whatsoever nature, or common use, and holy in-
 struction hath made an expression of holy af-
 fections, & a decent and agreeable behaviour of our
 selves, should be carefully observed in the presence
 of the most High, and the holy things of God
 more reverently to be respected than the pre-
 sence of any mortal man. And the rather be-
 cause that a grave, and reverent, and holy maner
 of deportment in Gods worship, reflecteth upon
 Gods heart, and helpeth us in our inward and spiri-
 tual devotion and it helpeth the beholders, and
 awaketh them to reverent thoughts of
 God and holy things; which a regardlesse and
 common manner of deportment would extin-
 guish. And is no dishonour to reverent behavi-
 our, that it is the use of Hypocrites, but rather an
 honour to it; For it is something that is good that
 the Hypocrite useth for the cloack of his secret
 sinne or evil. If there were nothing good in
 reverent behaviour before God, it would not
 have the Hypocrites turn. As it is a commendation
 to long prayer, that the Pharisees made it
 their pretence for the devouring of widows
 houses: And those that call them Hypocrites that
 are much in holy exercises and speeches, should
 consider, that if holy exercises & speeches were
 for good, they were not fit for the Hypocrites de-
 vouring; evil not be a fit cloack for evil, that which
 the Hypocrite thinks necessary to the covering of
 his sin, we must think more necessary to the cure of

our sin, and the saving of our souls; The way to avoid *hypocrisie* is not by running unto *impure* and *prophane*: we must *do more* then the *Hypocrite*. & not lesse, else he will rise up in judgment against you, and condemn you, if he would do more to *seem*, then *ye would be good* and to please your Maker: If a *Pharisee* will pray longer to colour his oppression, then you will do to attain *salvation*. The mischief of *Hypocrisie* is, that the soul of Religion is wanning, while the *crop* is present: And will you cast away both *soul* and *body*: both inside and outside in opposition to *hypocrisie*? If others do seem to love God when they do not, will you therefore not so much as seem to do it? So here about *reverence* in the service of God: The *hypocrite* should not exceed the *sincere* in any thing that is truly good! This is the *manner* of Gods service that I perswade you to, and to no other: And is there any thing of controverſie in this? Prefer but the spiritual part, and know but what that meaneth, (*I will have mercy & not sacrifice*) that so you may not condemn the *innocent*, and you shall never say that we will be more backward then you to decency, and *reverent behaviour* in Gods service.

6. God will be served in *Purity* and *Holiness* with cleansed hearts and hands, and not with such as remain defiled with the guilt of any wilful sin. He abhorreth the sacrifice of the wicked and disobedient. He that turneth away his ear from hearing the Law, his prayers are abominable, Prov. 28, 9. and 15, 8, and 21 27 Isa. 1

Eccle. 9. 1234 [To what purpose is the multitude of your sacrifices unto me? saith the Lord to oppress wicked men] Isa 1. 11. When you come to appear before me, who hath required of you your hand in to tread my Courts? Bring no more vain oblations incense is an abomination to me: the new moons and Sabbath, the calling of assemblies I cannot away with it. it is iniquity, when the solemn meeting. &c. v. 12. 13. And when you spread forth your hands I will hide mine eyes from you, yea when you make many prayers I will not hear: your hands are full of blood: Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do will, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow; Come now and let us reason together, saith the Lord]

To play the glutton, or drunkard, or filthy miser in the day time, & then to come too God at night, as if it were to make him amends by an hypocritical prayer; to blaspheme Gods Name, and oppose his Kingdome & Government in your selves and others, and to do your own will, and hate and scorn them that do his will, and study it will that they may do it, and then to pray that Gods name may be hallowed, his Kingdome come and his will be done.] is an abusing God and not a serving or pleasing him. Live according to your prayers, and let your lives shew as well as your words what it is that you desire: This is the service of God that we call you to: And can you say that there is any thing controvertible in

all this? Are there any men of any party among Christians, or sober Infidels that dare contradict it?

7. God will be loved *entirely* and *universally* in all this command; and with all your faculties in works of *Pietie*, *Justice* and *Charity* which never must be separated; you must not pretend your *Charity* against duties of *piety*. God is to be preferred in your estimation, love and service; and all that is done for man, must be done for his *sake*. You must not set up duties of *Pietie*, against duties of *justice*, *Charity* and *Sobriety*; It is not to *sin*. *Piety* that will bring forth these God must be loved above all, and our neighbour as our selves; and these two *sorts of love* are inseparable. Do all the good you can to all while you have opportunity especially to them that of the household of faith, Gal. 6. 10. what good you would hear of in the day of your accounts, that do now, speedily diligently and sincerely, according to your power. Say not I may come to want my self, but cast thy bread upon the waters, for thou shalt find it after many dayes; give a portion to seven and also to eight for thou knowest not what evil shall be upon the earth, Eccles. 11. 1, 2.] and whether all goods not quickly be taken from thee; and then thou wilt wish thou hadst done good with it while thou hadst it, and lent it to the Lord, and rewarded him with thy remainder who entrusted thee with his blessings; and hadst made thee friends of the *Mammon of unrighteousness*, that when all fails they might receive thee unto everlasting habitation.

drop not now & then a scant and grudging alms,
 if thou were a loser by it, and God must be
 beholden to thee, but believe, that the greatest
 gain is to thy self, and look after such bargains
 and do good as readily, and gladly, and liberally
 as thou canst, and verily expecteth a full reward in
 heaven, this is part of the service of God that we
 shew you to, even to visit and relieve, and love
 Christ in his Members and Brethren (*Matth.*
25.) and is there any thing of doubt or contro-
 versie in all this?

8 Moreover, God will be served with Love,
 and willingness, and delight. It is the most gain-
 all, honourable, blessed, and pleasant work in
 the world, which he hath appointed you, and not
 a toilsome task or slavery: And therefore it is
 not a melancholy, pining, troublesome courtly
 life that we perswade you to, under the name
 of Gollinesse; but it is to rejoyce in the Lord,
 and live in the joyfull expectations of eternal life
 and in the sense and assurance of the love of God.
 If we could shew us any probability of a more
 pleasant and joyfull life on earth, then that
 which serious holinesse doth afford I should be
 glad with all my heart to hearken to you: I am
 ready to tel you what is the ground of our com-
 forts which faith revealeth: If you will come,
 and soberly debate the case, & shew us the
 matter and ground of your comforts which you
 have or hope for in any other way: if yours
 be more greater, and better, and surer then the joys
 of faith, we will hearken to you, and be of your
 mind and side.

The matter of the *joyes* of a *Believer* is, that all his sins are pardoned; that God is reconciled to him in Christ; that he hath the promise of God, that all things, even the greatest sufferings shall work together for his good; that he is in the wayes in the love, and care, and hands of God; that he hath leave to draw near him by holy prayer, and open his heart to him in all his troubles and warres; that he may solace himself in his *Praises and Thanksgiving*, and in other parts of holy worship, that he may read and hear the holy word the sure discovery of the will of God, and revelation of the things unseen and the Charter of his Inheritance; that he may exercise his soul in the serious believing thoughts of the Love of God revealed in the wonderful work of our Redemption, and of the Person, and Office, and Grace of Jesus Christ our Redeemer, and that he may love that God that hath wonderfully loved him; that he hath the Spirit of God to quicken and actuate his soul, to supply his spiritual defects, and kill his sin, and help him to Believe, to Love, to Rejoyce, to Pray, that this Spirit is Gods Seal upon him, and the earnest of everlasting life; that death shall not kill his hopes, nor end his happiness, but that his felicity and fullest joy beginneth when that of worldlings hath an end, and their endless misery begins; that he is delivered from everlasting torment by the Redemption of Christ, and the sanctification of the Spirit; that Angels will attend his departing soul into the presence of his Father; that he shall be with his glorified Redeemer

Redeemer, and behold his Glory: that his
body shall be raised to everlasting life: that he
shall be justified by Christ from all the accusation
of the devil, and all the slanders of the malicious
world; that he shall live with God in endless
Glory, and see and enjoy the Glory of the Crea-
tor, and shall never more be troubled with ene-
mies, with sin or sorrow, but among his holy
ones, shall perfectly and most joyfully love and
praise the Lord for ever.

These are the matter of a *Believers* joy:
These, purchased by Christ, revealed in his Word,
sealed by his Miracles, his Blood, his Sacraments
and his Spirit, are our comfort. *This* is the Re-
ligion the labour that we invite you to: It is
not to despair, nor to some dry unprofitable
toil, nor to self troubling, griving, miserable
melancholy, or to costly sacrifices, or idle
Ceremonies, or irrational Service, such as the
Heathens offered to their Idols; it is not to
cast away all mirth and comfort, and to turn
unsociable, and morose, and sower: but it is to
the greatest joys that the world alloweth, and
nature is here capable of, and reason can discern
and own; It is to begin a truly merry sociable
life: It is to fly from fear and sorrow flying
from sin and hell, and from the consuming wrath
of God: It is to the fortasts of everlasting joys,
and to the beginnings of eternal life. *This* is the
labour, the Religion which we would have you
follow with all your Might.

If you have better things to seek, and follow
and find, let us see them, that we may be as wise

as you. If you have not, for your soules sake, make not choise of vanity, which will deceive you in the day of your necessity,

But you must not think to make us believe that a great house, or a horse, or a whore, or a feast, a flatterer, or fine cloaths, or any childish toys, or brutish filthiness, are more comfortable things then Christ and Everlasting life, or that it is sweeter and better to love a harlot, or lands, or money, then to love God, and Grace and Glory: nor that any thing that will go no further then the Grave with you, is as good as that which will endure to Eternity; nor that any pleasure which a dog or swine hath, is equal to the delights of the Angels of Heaven: If you would have us of *your mind*, you must not be of *this mind*, nor perswade us to such horrible things as these. But we profess to you and all the world, that we are not so in love with *forrowne* *sournesse*, nor so fallen out with joy and pleasure, as to choose a life of *miserable sadnesse*, or refuse a life of *true delight*. If we could hear from any man, or find by the most diligent enquiry, that there is a more full, and sweet, and rational satisfactory and durable delight to be had in any other way then that of *seriou faith and holinesse*, which Christ in Scripture hath revealed to us, we were like enough to hearken after it.

But can the distracted sensual world believe that its sweeter and happier to ruffle it out in fleshly gallantry and sport, and to rage against the god'y for a while, till the vengeance of God lay hold upon them, and give them their reward,

then

then to live in the love of God, and walk in patience for the performance of Gods promise of everlasting joy? Oh what a thing is fleshly passion, & raging sensuality, and blind unbelief! The Lord have mercy upon deluded sinners; the devils businesse is to turn the world into a *Bedlam*: & alas, how strangely hath he prevail'd! That so many men can take their *greatest misery* for their *happinesse*, and the *only happinesse* for an *intolerable life*! Yea, and be so angry with all that are not of *their mind*, and will not see as much by filth and foolery, and as *little* by God and Glory as they! Like the Noble man that was *Lunatick*, or mad by fits, and when ever he was mad, he would swear all were mad that said not as he said, and would make all his servants be sent to *Bedlam* that would not imitate him, and there they must lie as mad men till their Lord was recovered from *his madness*. So are Gods servants used and talk of in the world, as if they were beside themselves, as long as the world is uncured of its madness. As the man is, so is *his judgement*, and such is his *relish*, and *desire*, and *delight*. When I was a child, I had far more desire to fill my *pin box*, then now I have to fill my purse, and accounted it a greater treasure, & had much more delight and contentment in it. And alas, we may remember since we were strangers to the *relish* of Heavenly things, that we found more pleasure in that of which we are now ashamed, then we did in the most high and excellent things. Let us therefore pray and pray for those that are destempered with the

same disease.

I have been longer on this then I thought have been, because men think that we call them from all *Mirth*, and *Joy*, and *Pleasure*, to a *sower, heavy, melancholy* life, when we call them to *serious diligence* for their salvation. As if *levity* & *folly* were the only friends to *Pleasure*, and it were only to be found in childish, worthless, transitory things. And as if the greatest everlasting Happiness were no matter of true *Delight*, nor *Seriousness* or *Diligence* a friend to *Joy*.

9. Moreover, as to the manner God will be served with *absolute self resignation*, without *Exceptions*, *Limitations* or *Reserves*; Not with the *leavings* of the flesh, nor with a *Proviso* that you may not suffer by your Religion, or be *persecuted*, or *despised*, or *abused* by the world: But with *self denial* you must lay down all the *fleshes interest* at his feet; and you must take up your *Crosse*, and follow a suffering Christ to glory. You must serve him as those that are wholly *His*, and not your own, and have nothing but what is *His*, and therefore nothing to be *exacted*, *reserved*, or *saved from him*; but must be content that you and all your interests be in his hands and *saved by him*, if saved at all. I know these terms seem hard to flesh and blood (and should Heaven be the Crown and reward to them, that have undergone no tryal for it.) But here is nothing but what is past all *comparisons*, and all Christians do confesse is the word of Christ.

10. Lastly, God will be served *resolvedly* and *constantly*.

constantly; If you will *vain*, you must *conquer* and *endure to the end*. *Opposition* you must expect; and overcome it, if you would not be overcome. It is not good beginnings that will serve turn, unless you also *persevere*, and fight out the good fight of faith, and finish your course, and patiently wait to the last breath, for the Crown of Righteousness. which the Righteous Judge will give the Conquerours, when the unbelieving world shall say of all their *Delight* and *Hope*, [Its past and gone, we shall never see or taste it more] but must now taste of that endless wrath of God which we were treasuring up, when we should have worked out our salvation.

Well first, I have all this while been describing to you, both as to the *Principles*, the *Matter* and the *Manner*, what that Religion and service of God is; in which you must labour with all your might: that you may see that it is no factious or Private opinions or practices that we call you to; and that your consciences may no longer be deluded with the pretences of mens different opinions in Religion; and that the names of Prelatical, Presbyterian, Puritan, Papist, nor any other sounding in your ears, may not so distract & doat you, as to make you forget the name of *Christian* which you have all undertaken, nor what the Christian Religion is. You see now that it is nothing (no nor a syllable or title) which all sober Christians are not agreed in, that we perswade you to do as the work of your Religion: And therefore I tell you again here be-

fore that God that shall be your Judge, and that Conscience that shall be as a thousand witnesses, that if you will go on in ungodly worldly lives, and refuse the *serious diligence* of Christians in *this Religion* which *your selves* profess, it shall be so far from being any excuse or scale to you, that there were *Hypocrites*, or *Hereticks*, or *Schismaticks* or *different opinions in Religion* in the world, that this very thing shall aggravate your sin and condemnation, that all these *Hypocrites*, *Schismaticks*, or *dividing parties* in the Church, did agree in the confession of *all these things*, and yet for all that you would not practice them: no nor practice what *your selves* confessed: All these Parties or *Sects* shall rise up against the sensual and Prophanè ungodly sinner, and say, [Though we were ignorant or doubtful of many other things, yet we were all agreed in these; we gave our concurrent testimony for them: we tempted no man to doubt of these, or to deny them] If you will *erre more* than an *Hypocrite* or a *Schismatick*, and be far worse than those that *erre* such, or *you account* such, and think to excuse it, because *they erred* in lesser things, it is as if the devil should excuse his sin by saying, [Lord, thy Saints did none of them love thee as they should and Hypocrites did but seem to love thee, and therefore I thought I might hate thee and set against thy wayes.)

BUT (saith the ungodly sensualist) I will never believe that God delighteth in long and earnest prayers: or that he is moved by the passions or the words of men; and therefore I aske thee

for babling, which you call the serious diligence of Believers, in their serving God.)

To, this impious objection, I return these several answers.

1. Suppose this were true, as you imagine, whats this to you that serve God *no way at all* with any *serious diligence*? that live in sensuality, and wilful disobedience to his Laws, and do more for your bodies then for your souls, and for temporal things then for eternal?

2. Who do you think is likeliest to understand Gods mind, and what is Pleasing to him? Himself or you? Is any thing more plainly commanded in Gods Word then *praying with frequency, fervency, and importunity*? *Luk. 18. 1, 2, 3, 4, 5, 6, 7, 11* *1 Thel. 5. 17*. *Jam. 5. 16*. And will you tell God that he hath but dissembled with you, and told you that he is pleased with that which is not pleasing to him?

3. And what is the reason of your unbelief? forsooth, because God is not moved with humane words or Passions! I grant he is not. But what of that? Hath prayer no other use but to move God? tis enough,

1. That it moveth us, and fitteth us to receive his mercies. 2. And that God hath made it necessary to the *effect*, & a means or condition without which he will not give the blessing. Do you think (if you judge but by natural reason) that a person is as fit for a mercy that knoweth not the want or worth of it, & would not be thankful for it if he had it, as one that valued it, and is disposed to thankfulness and improvement

ment ? And do you not know that holy prayer is nothing but the actuating of holy desires, and the exercise of all those graces which are suited to the due estimation and improvement of the mercy. And is it not the way when we would draw the *boat* to the *bank* ; to lay hold of the *bank* and pull , as if we would draw it to the *boat* ? If God be not moved drawn to us, it is enough that we are moved & drawn to God. And with all that God may give his own blessings to whom and upon what terms he please, and that he hath assured us he will give them but to those that value, desire, and seek them, and that with faith, and fervency, and importunity.

And yet I may add, that God is so far above us, as that his incomprehensible essence, and blessed nature is very little known to us ; and therefore though we know and confesse that he hath no humane passions or imperfections, yet if he assume to himself the title of such a thing as love, desire, joy, or wrath, we must in reason believe, that though these are not in God, as they are in man, with any imperfection, yet there is something in God that cannot better be represented to man, nor be understood by man, then by the images of such expressions as God himself is pleased to use.

3. But I beseech you hearken to Nature itself, Doth it not teach all rational creatures in necessity to pray to God ? A storm will teach the profaneest Seaman to pray, and that with constancy and fervency, The Mariners could

say to Jonah in their danger (*What meanest thou, O sleeper? arise, call upon thy God; if so be that God will think upon us, that we perish not.*) And *they themselves cried every man unto his God, Jonah 1. 5. 6.* When thou comest to die, and see'st there is no more delay, nor any more hope from the pleasures of sin, or from any of thy companions or old deceits, then tell me whether *nature* teach thee not to cry, and cry mightily for pardon, and mercy, and help to God? Then we shall hear thee crying (*O mercy, mercy Lord, upon a miserable sinner*) though now thou wilt not believe that prayer doth any good.

He say no more to thee of this: If Nature be not conquered, and Grace have not forsaken thee, thou wilt be taught at home to answer this objection, Sure thou canst not easily so far conquer reason, as to believe that there is no God. And if thou believe that there is a God, thou canst not believe that he is not to be worshipped, and that with the greatest *seriousness* and *diligence*! Nor that he is not the giver of all that thou dost want! Or that the Governour of the world regardeth not the dispositions and actions of his subjects, but will equally reward the good and bad, and give to all alike, and have no respect to mens preparations for his reward: what Heathen that believeth that there is a God, doth not believe that Prayer to him is a necessary part of his worship?

Object. *But is not your strict observation of the Lords day a converted thing?*

Ans.

Ans. In this also I will strip thee of this ex-
 cult. 1. Spend the Lords Day but according to
 the common principles of Christianity and Rea-
 son, and it shall suffice; Spend it but as one
 that loveth God better then any thing in the
 world, & that taketh more pleasure in his service
 then in sin and vanity; Spend it but as the re-
 cessaries of thy own soul, and the families require;
 as one that's glad of so honourable, gainful, and
 delightful an employment, as the publick and
 private worshipping of God, and the serious
 contemplation of the life to come; As one that
 knoweth the need and benefit of having stand-
 ing times for the service of God; and what would
 come of all Religion, if the Time were left to
 each ones will? Spend it as men that put a just
 difference between the common businesse of this
 world, and the things that concern your endless
 state; and that have considered the proportion
 of one day in seven, in reference to this different
 consequence of the work: Spend it as men that
 have lost as much time as you have done, and
 have need to make the best of the little that is
 left; and that are behind hand so far in the mat-
 ters of your salvation, and have need to work
 with all your might, and should be gladder of
 the helps of such a day, then of thousands of
 gold and silver: Spend it as those that believe
 that we owe God as much service as the Jews
 did: Spend it as the ancient Christians spent
 it, that were wont to stay together almost from
 morning till night in publike worship and com-
 munion: Spend it as the Kings Declaration
 requireth;

requireth, which saith (*Our purpose and resolution is, and shall be, to take care that the Lords Day be applied to holy exercises, without unnecessary diversions.*)

2. And if yet there be any doubt in this, I refer you to the judgment of the Church of England, expressed in the *Homily of the Time and Place of Prayer*. And for the *Time*, the *Name*, the *Antiquity*, the *Authority*, and the *Work* it self, I desire you but to receive what is there delivered, not by any factious persons, but by the Church. Do this; and we are agreed and satisfied. And I make it my request to the Reader, to peruse both parts of that *Homily*, that he may know how far the Church of England is from the loose conceits of the enemies of Godliness: And if also you will read over the *Homilies* against the peril of *Idolatry*, you will the fuller know the judgement of the Church about the manner of Gods Worship (Indeed the whole Book is such as the people should be acquainted with)

I Have done my part to open to you the Necessity of *Serious Diligence*, and to call up the sluggish souls of sinners to mind the work of their salvation, and to do it *Speedily*, & with all their *Might*. I must now leave the success to God and you. What use you will make of it, and what you will be and do for the time to come, is a matter that more concerneth your selves then me. If long speaking, or multitude of words, were the way to prevail with you, I should willingly

lingly speak here while my strength would endure, & lengthen out my exhortations yet sevenfold. But that's not the way : A little wearish you : You love your feasts, and long visits, and playes, & sports much better then long Sermons, or Books, Prayers. But it is no smal grievous, to leave you in a case of such importance, without some considerable hopes of your deliverance.

Sirs, the matter is now laid before you, and much in your own hands ; it will not be so long, What will you now do ? Have I convinced you now, that God and your salvation are to be sought with all your might ? If I have not, it is not for want of evidence in what is said, but for want of willingness in your selves to know the truth : I have proved to you, that it is a matter *out of controversie*, unless your lusts and passions, and carnal interest will make a *controversie* of it. I beseech you tel me, if you be of any Religion at all, why are you not *strict*, and *serious*, and *diligent*, and *mortified*, and *humbly in that Religion* which you are of ? Sure you will not so far shame your own Religion, what ever it be, as to say that your Religion is not for mortification, holiness, heavenliness, self denial, or that your Religion alloweth you to be ambitious, covetous, gluttonous, drunken, to curse, swear, and whore, and rail, and oppress the innocent ; It is no Religion, but *Diabolical serpentine malignity* that is for any of this.

Its wonderful to think, that learned men, and Gentlemen, and men that pretend to reason and ingenuity conquietly betray their souls to the

the Devil upon such silly grounds, and do the evil that they have no more to say for, and neglect that duty that they have no more to say against, when they know they must do it *Now or Never* ! That while they *confesse* that there is a God, and a life to come, a Heaven and a Hell, and that this life is purposely given us for preparation for Eternity, while they *confesse* that God is most wise, and holy, and good, and just, and that sin is the greatest evil, and that the Word of God is true, they can yet make shift to quiet themselves in an unholy, sensual, careless life : And that while they honour the Apostles and Martyrs, and Saints that are dead and gone, they hate their Successors and imitators, and the lives that they lived, and are inclined to make more Martyrs by their malicious cruelty.

Alas, all this comes from the want of a sound belief of the things which they never saw, and the distance of those things, and the power of passion, and sensual objects and inclinations, that hurry them away after present vanities, and conquer reason, and rob them of their humanity ; and by the noise of the company of sensual sinners, that harden and deafen one another, and by the just judgement of God, forsaking those that would not know him, and leaving them to the blindness and hardness of their hearts. But is there no remedy ! O thou the fountain of mercy and relief, vouchsafe these miserable sinners a remedy ! O thou the Saviour of lost mankind, have mercy upon these sinners in the depth of their security, presumption and misery ! O thou the

the Illuminator and Sanctifier of sou's, apply
 the remedy so dearly purchased ! We are con-
 strained oft to fear lest it be much long of us,
 that should more *seriously* preach the awakening
 truths of God unto mens hearts. And verily our
 consciences cannot but accuse us that when we
 are most lively and serious, alas, we seem but
 almost to *crisse*, considering on what a message
 we come, and of what transcendent things we
 speak. But Satan hath got his advantage upon
 our *teares* that should be instrumentall to kindle
theirs, as well as on *theirs* that should receive the
 truth. O that we could thirst more after their
 salvation ! O that we could pray harder for it,
 and entreat them more earnestly ; as those that
 were loth to take a denial from God or man ; I
 must confesse to you all with shame and sorrow
 that I am even amazed to think of the hardness
 of my own heart, that melteth no more in com-
 passion to the miserable, and is no more earnest
 and importunate with sinners, when I am upon
 such a subject as this ; and am telling them that
 must be *Now* or *Never* ; & when the messengers of
Deat h within, & the fame of mens displeasure from
 without doth tell me how likely it is that, my *Time*
 shall be *but short*. & that if I will say any thing that
 may reach the hearts of sinners, for ought I know,
 it must be *NOW* or *NEVER*. O what an
 obstinate, what a lamentable disease is this in-
 sensibility & hardness of heart ! If I were sure
 this were the last Sermon that ever I should
 Preach, I find now my heart would shew its
 sluggishness, and rob poor souls of the serious
 service

service which is suitable to the subject and their case, and needful to the desired success.

But yet poor sleepy sinners; *hear us*, though we speak not to you as men would do that had seen Heaven and Hell; and were themselves in a perfectly awaked frame, yet *hear us* while we speak to you the words of *truth* with some seriousness and compassionate desire of your salvation. O look up to your God! Look out unto eternity: Look inwardly upon your souls: Look wisely upon your short & hasty time: *Then* be- think you how the little remnant of your time should be employed; and what it is that most concerneth you to despatch and secure before you die. *Now* you have *Sermons* and *Books*, and *Warnings*: It will not be so long: Preachers must have done: God threateneth them, and death threatneth them, and *men* threaten them, and its you, its you that are most severely threat- ned, and that all are called on by Gods warnings [*If any man have an ear to heare, let them hear.*] *Now* you have abundance of private helps, you have abundance of understanding gracious com- panions; you have the *Lords days* to spend in holy exercises for the edification and solace of your souls; you have choice of sound and seri- ous Books: and blessed be God, you have pro- tection of a Christian & a protestant King and Magistracy: O what unvaluable mercies are all these? O know your time, and use these with industry, and improve this harvest for your souls: For it will not be thus *always*; It must be *Now or never*.

You

You have yet time and leave to *Pray* and cry
to God in hope: yet if you have hearts and
tongues, he hath a hearing ear: The Spirit of
Grace is ready to assist you: it will not be thus
always: The time is coming when the loudest
cries will do no good: O pray, pray, pray pray:
poor miserable sinners; for it must be *Now or
never*. You have yet health and strength, & bodies
fit to serve your souls, It will not be so always
Languishing and pains and death are coming
O use your health and strength for God: For
it must be *Now or Never*.

Yet there are some stirrings of conviction in
your Consciences: You find that all is not well
with you: and you have some thoughts or pur-
poses to repent and be new creatures: There is
some hope in this that yet God hath not quite
forsaken you. O trifle not and stifle not the
convictions of your consciences, but harken to
the witness of God within you, It must be
NOW or Never.

Would you not be loth to be left to the dis-
tressing case of many poor distressed souls, that cry
out, O it is now too late! I feare my day of grace
is past; God will not heare me now if I should
call upon him: he hath forsaken me, and given me
over to my self. it is too late to repent, too late
to pray, too late to think of a new life; all is too
late. This case is sad: But yet many of these are
in a safer and better case then they imagine, and
are but frightened by the tempter, and it is not
too late while they cry out *It is too late*: But
if you are left to cry in hell [*It is too late*] alas
how

how long and how doleful a cry and lamentation
will it be !

O consider poor sinner that God knoweth the
Time & Season of thy mercies : He giveth thee
Spring and Harvest in their Season, and all his
mercies in their Season, and wilt thou not know
thy Time and Season for love and duty and thanks
to him ?

Consider that God who hath commanded
thee thy work, hath also appointed thee thy time.
And this is his appointed time. To day there-
fore Harken to his voice, and see that thou har-
den not thy heart : He that bids thee *Repent*
and *work out thy Salvation with fear and trem-
bling*, doth also bid thee now obey him in the time
if thou wilt be indeed obedient : He best under-
standeth the fittest time. One would think to
the men that have lost so much already, and loiter-
ed so long, and are so lamentably behind hand,
and stand so near the barr of God, and their
everlasting state, there should be no need to say
any more, to perswade them to be up and doing
I shall add but this : *You are never like to have
a better time*. Take this or the work will grow
more difficult, more doubtful, if through the
judgment of God, it become not desperate.
If all this will not serve, but still you will loiter
till time be gone, what can your poor friends do
but lament your misery ! The Lord knows,
if we knew what words, what pains, what cost
would tend to your awakening, and conver-
sion, and salvation, we should be glad to submit to
it : and we hope we should not think our la-
bours

hours, or liberties, or our lives too dear
 promote so blessed and so necessary a work. But
 if when all is done that we can do, you will
 leave us nothing but our tears and moans for
 self destroyers, the sin is yours and the suffering
 shall be yours. If I can do no more, I shall
 leave this upon record, that we took our leave
 to rel you home, that **SERIOUS DILIG-
 GENCE** is necessary to your Salvation,
 and that God is the *Rewarder of them that dili-
 gently seek him*, Heb. ii. 6. and that this was your
 day your only day: It must be **NOW** or **NEVER**.



F I N I S.



Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness against
thine neighbour.

Thou shalt not covet thy neighbours house,
nor covet thy neighbours wife, nor his
servant, nor his maid-servant, nor his ox,
nor his ass, nor any thing that is thy neighbours,

~~~~~  
The Lords Prayer, *Matth. 6.*

Father which art in heaven. Hallowed be  
thy name. Thy Kingdom come. Thy will be  
done, as it is in heaven. Give us this day  
our bread, And forgive us our debts as we  
forgive our debtors. And lead us not into temptation:  
Liber us from evil: For thine is the Kingdom,  
the power, and the glory, forever. Amen

~~~~~  
The C R E E D.

I believe in God the Father Almighty Maker of
heaven and earth: and in Jesus Christ his only
begotten Son, which was conceived by the Holy
Ghost, born of the Virgin Mary, suffered under
Pontius Pilate, was crucified, dead, and buried: he
descended into hell, (a) the third day

he rose again from the dead. he ascended
into heaven, and sitteth on the right hand
of God the Father Almighty. From thence he shall come
to judge the quick and the dead: I believe in the
Holy Ghost, the holy Catholic Church, the
communion of Saints, the forgiveness of sins, the resurrection of the
dead, and the life of the world to come. Amen.

(a) i. e. continued
in the state of the
dead, and under the
power of Death till
the third day.

How to know the of Numbers, both by Letters Figures, from one to a thousand

one, two, three, four, five, six, seven, eight, nine, ten

i ii iii iv v vi vii viii ix x

1 2 3 4 5 6 7 8 9 10

eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty

xi xii xiii xiv xv xvi xvii xviii xix xx

20 30 40 50 60 70 80 90 100

hundred, two hundred, three hundred, four hundred, five hundred, six hundred, seven hundred, eight hundred, nine hundred, a thousand

cc lxx lxxx lxxxx

70 80 90

one hundred, two hundred, three hundred, four hundred, five hundred, six hundred, seven hundred, eight hundred, nine hundred, a thousand

c cc lxx lxxx lxxxx

100 200 300 400 500 600 700 800 900 1000

one hundred, two hundred, three hundred, four hundred, five hundred, six hundred, seven hundred, eight hundred, nine hundred, a thousand

cd d

400 500

six hundred, seven hundred, eight hundred, nine hundred, a thousand

hcc lxxx

700 800

a thousand;

1000

1000

